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# AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XII, No. 21  
WHOLE No. 308

MARCH 6, 1915

{ PRICE 10 CENTS  
\$3.00 A YEAR

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## CHRONICLE

**The War.**—Beyond skirmishes, the capture of small stretches of trenches, the taking of a few block houses, there is nothing to record in the western theater of the war. No important advantage has been gained by either side. Reims has been once more under a heavy bombardment, and Calais has been subjected to attack by airships; the Germans have attempted to advance in Alsace, and west of Lombaertzyde; the French have been on the offensive, principally in the Champagne district, and in the vicinity of Apremont; but nowhere has any notable or permanent success been achieved.

The costly retreat of the Russians has come to an end. They have reorganized their line and are holding firm along the rivers Narew and Bobr in northern Poland.

Northwest of Grodno they have resumed the offensive, and they have driven the Germans from Przasnysz, which the Germans had succeeded in occupying. It would seem that the Russians have somewhat the best of it at present, although their claims of having forced the Germans to retreat all along the line must be accepted with a good deal of reserve, because Berlin reports that nothing important has taken place in the North Poland area. This much, however, is certain: the German offensive in the north that was reported to have acquired such momentum has been checked. The main difficulty which militates against its success is the lack of those railroad communications which have hitherto enabled the Germans to concentrate at strategic points forces superior to those of the Russians. It has been conjectured that the German plan was to secure positions beyond the eastern border of East Prussia, and then make every endeavor to force

their way south far to the east of Warsaw, in the hope of meeting the Austrians who are making such efforts to drive northward the Russians. To do this it would be necessary to penetrate the line of strong fortresses that stretch along the Narew river from Novo Georgievsk through Lomza and Osowiec to Grodno. The capture of Przasnysz and the severe attacks on Lomza and Osowiec pointed for a time to the possibility of success. The fact, however, that the Russians have resumed the offensive would seem to indicate that there is little probability of the Germans achieving their object at present. The Russians, it appears, have been able to mass sufficient troops all along the line that extends from the Vistula to the Niemen, to block any serious advance of the Germans. But the Kaiser is said to have a million men on this 180-mile front, and the new campaign south of the East Prussian border is likely to be a bloody one. West of Warsaw there have been no noteworthy developments, but there are indications that point to a renewal of the German offensive.

In Galicia stubborn contests have been in progress on the upper San, south of the Dniester, and especially in the Carpathians, where the Austrians say they have taken many thousands of prisoners, and the Russians claim to have forced the Wyzkow pass and to have penetrated into Hungary. In Eastern Galicia the Russians report that they have recaptured Stanislaw and Kolomea. In Bukovina there has been no change.

The most important event of the week has been the fall of the outer forts that guard the entrance to the Dardanelles. The allied fleets of France and Great Britain by a heavy bombardment have succeeded, after two months of intermittent effort, in destroying the Turkish fortifications on both the Asiatic and European

## The Dardanelles

sides of the mouth of the strait. This feat is in itself of great importance, as the three forts that have been destroyed were among the strongest in the world. Of still greater significance, however, is the fact that the way is now open to operations against the rest of the strait. These operations have already begun. Destroyers and other small craft have been sent ahead to remove the mines with which the long, narrow strip of water that connects the Ægean with the Sea of Marmora has been carefully and liberally strewn. Following them is the Anglo-French fleet, which will continue its attempt to reduce the rest of the fortifications. This will be a difficult task, as the heights which line the passage are not only supplied with batteries, but are themselves a strong natural fortress, having a height that reaches in places to not less than six hundred feet. But the guns of the fleet outrange the guns of the batteries, and as the Turks are without submarines, the task does not seem to be impossible. In fact, it is said to have been at least half accomplished by the destruction of the outer forts. If the Sea of Marmora can be reached the fall of Constantinople would be inevitable.

From its fall the Allies would derive very great advantages. The unrestricted passage from the Mediterranean to the Black Sea would render possible the transportation of guns and ammunition

*Constantinople* to Russia. For a long time it has been asserted that Russia's need has been, and is, not men, but military supplies, and that the worst losses inflicted by the Germans were not the loss of soldiers, but of arms. On the other hand, immense bodies of Russian troops could be transported to the western theater of the war, which undoubtedly would increase very considerably the Allies' prospects of success. Then, too, there are said to be large stores of wheat and rye on the shores of the Black Sea, waiting for shipment to the armies of France. Add to this the fact that the Turkish demonstration against Egypt would come to an end, and so leave about one hundred thousand British troops free to be used against Germany. All this points to the probability of the Allies being ready to make great efforts and sacrifices in order to capture Constantinople.

A great deal of speculation has been indulged in as the result of a statement made by Sir Edward Grey in the House of Commons. Referring to certain aspirations

*Russian Aspirations* voiced by the Russian Minister of Foreign Affairs, which have arisen as the consequence of events on the

Russo-Turkish frontier and which seem to "bring Russia near a realization of the politico-economic problem bound up with Russia's access to the sea," Grey said: "With these aspirations England is in sympathy. What form their realization will take will, no doubt, be settled in the terms of peace." Russia has two aspirations connected with access to the sea: a port in the Baltic, which remains open all winter, presumably Danzig; and Constantinople, with the attendant free passage through the

Dardanelles for her warships. England has persistently blocked the accomplishment of Russia's attempts to take possession of Constantinople, and this for very obvious reasons connected with her supremacy in the Mediterranean. Perhaps this is her reason for pressing the campaign against Constantinople, and not waiting until Russian armies have beaten back the Turkish resistance in the Caucasus and have advanced upon it from the east. Her power to dictate the future status of Constantinople would be much greater if she and not Russia had captured it. No one thinks that Great Britain would willingly see Russia master of the Turkish capital. Hence, Sir Edward Grey's guarded language. Rumors have been telling of a growing discontent in Russia over the disproportionate sacrifices Germany has made her pay for her alliance with France and England; and those who read the signs of the times have found in the profession of sympathy by England's spokesman a bait and a promised reward which would inspire Russia gladly to make still greater sacrifices.

The Dacia has been seized by the French Government in the English Channel and taken to Brest. The sinking of ships in the war zone is steadily proceeding. Among

*Other Items* the steamers sent to the bottom is the Carib, another American cotton ship.

The German Admiralty officially reports the sinking of a British transport with troops; this, however, is denied at London. The American Government has suggested a plan to Germany to obviate the present peril to American shipping. But success is extremely unlikely. The French and British Governments have notified our State Department that they intend "to frame retaliatory measures in order in their turn to prevent commodities from reaching or leaving Germany."

**Austria-Hungary.**—A message has been sent by the Emperor to the Presidents of the Austrian and Hungarian Ministries. It is an expression of his gratitude to the people of both realms for their

*Blessings of the War* loyal and self-sacrificing attitude during the war. He assures them

of his conviction that with God's help a peace will be brought about worthy of the toil, sufferings and dangers that have been undergone. The hopefulness of the Emperor is reflected likewise in the Austrian press, which even now seems hardly able to realize the changes that have suddenly come about in the entire country, the unity that has followed upon almost hopeless political and national confusion. Pan Slavism is dead. "We have become greater in this war, and full of assured dignity," is the judgment of the *Historisch-politischen Blätter*. Men have learned to view in a new light the virtues of obedience, religion and sacrifice; women have become heroines of charity. "All is common, joy and sorrow, life and death." In this new unity and brotherhood the writer sees the glorious rebirth of Austria. "We recognize in this singular providence the finger of God, who in the



midst of the dreadful storm of war has bestowed upon us this precious gift of national peace." He therefore regards the war as a visitation of the most merciful kind and exclaims, in reference to the blessings it has brought and the hopes it has awakened: "Is it not a joy to live in this great time?" A truer valuation of life, he believes, has superseded the striving after merely transitory things.

**France.**—According to reports from Paris, more than half of the seventy camps in which German prisoners are detained have been inspected, by request of the French Government, by competent attachés of the American embassy. These inspectors were permitted to examine the lodgings and the arrangements made for the care of the prisoners and, of course, to talk to them without the presence of a French official. These reports, which are confidential, will be forwarded to Washington. Complaints made by some of the prisoners were submitted to the French authorities, and official assurance has been given that the cause of complaint, if justified by thorough examination, will be removed at once. At best, military detention camps do not furnish luxurious quarters, but it is said that the conditions in the French detention camps are humane, and that the Government is doing all that can reasonably be expected to lighten the hardship incidental to the situation.

**Germany.**—Among the preliminary budget estimates adopted by the Federal Council is an item of 10,042,000,000 marks, or \$2,510,500,000, for extraordinary expenditure. The purpose of this sum

**Men and Means** is to provide for the possibilities of a prolonged war. Almost the entire amount will be raised by loans. Germany is financially well prepared to meet the difficult situation. The president of the German Government Bank, who some time ago received an honorary degree from the University of Bonn, said on the occasion: "I do not merely hope, I know, that we are in a condition to carry through this mighty war both in the domains of finance and economics, and that we are equal to all demands no matter what its duration may be." In anticipation of the millions of forces that the Allies may be preparing for the opening of the spring campaign, Germany is said to hold at present more troops in readiness at home than it ever had during times of peace. The uncalled *Landsturm*, moreover, will furnish several millions, not counting the men in the field or the reserves who are filling all the barracks and training places. Should the desired peace be long delayed it is evident that the cost of defraying these expenses will be enormous. "Trust in God and persevere!" is the motto given to Germany by Cardinal von Hartmann. Calling on the people to place their confidence in "our just cause, our brave army and our noble Emperor," he exhorts them above all material means to trust in the God of battles, "to whom with faith and confidence we address our prayers."

**Great Britain.**—Cardinal Bourne recently returned from a visit to France, where he was received by the troops with great enthusiasm. The Cardinal's Lenten

*The Cardinal's  
Pastoral*

Pastoral is an eloquent and patriotic appeal to the Catholics of England "to fear God and honor the king."

Referring to critics who, in past years, professed to discern, "not without some ground," signs of decadence in the British Empire, the Cardinal writes:

The events of the past six months have done much to dispel all such forecasting of the future. A latent spirit of heroism; a deep sense of duty; a strong love of empire and country; a readiness to sacrifice comfort and ease; a willingness to give up even life itself, in order to hold intact what our forefathers have won and bequeathed to us: all these qualities have made themselves manifest in a degree that few suspected. It would seem to be according to Divine Providence that our country should still have a far-reaching mission to fulfill, and that all the nations which make up the empire should be brought into closer union of aim and purpose.

Owing to obvious difficulties, the Cardinal dispenses his people from the observance of the laws of fasting and abstinence, even on Fridays, throughout Lent, with the exception of Ash Wednesday and Good Friday.

The insistent demand of the Government that work be resumed at once in trades which had taken over contracts for the army and navy has had a salutary effect in bringing labor conditions in general to a state more nearly normal. The union officials wisely advised the men to return to work at once, and this advice has, in most instances, been followed. Other threatened strikes have been averted, the strike of the Liverpool dockers is at an end, and it is reported that similar labor difficulties, which for a time threatened to be serious, have been satisfactorily arranged.

**Ireland.**—The *Weekly Freeman*, under date of February 13, announced that the population of the country increased 5,000 last year. "This is the first year since

*Increase  
of Population*

the great exodus began at the end of the forties, in the last century, that the population has increased." Heretofore, for the past 65 years, the complete census has always shown a decrease. In the course of a very interesting article on the subject the paper quoted remarks that, if the number of those who returned to Ireland were included in the figures, the increase would be not 5,000, but 10,000. During the past twelve months the number of Irish-born men and women that left the country fell off by 30 per cent., while the number of those who returned increased. All told, the latter totaled 8,045, as compared with 5,940 in 1913, an increase of 35 per cent. Four thousand seven hundred and forty returned from the United States; 3,060 from all the British colonies—of these 1,593 were from Canada. In addition, 232 persons of foreign birth took up permanent residence in Ireland.

It is to be hoped that this record may be always sustained, so that in time Ireland may come into her full inheritance of glory and power.

The papers are still commenting on enlistments. A recent *Leader* has an amusing article on "Carson's braves" in County Monaghan. A great Union recruiting

*Enlistment* meeting was held in Monaghan Town Hall; the "braves" marched to the hall in a body, wearing haversacks and belts. There were speeches by Commander-in-Chief Richardson and others; "everybody was enthusiastic, everybody applauded, but the net result of enthusiasm and applause was four recruits." The local organ of Unionism sobs over conditions and exclaims:

And to think that out of this large body, after listening to the speeches made and the reasons advanced why they should come forward to aid their country, only four were found possessed of the manliness and spirit sufficient to enable them to do so is, in our opinion, a reflection on the Ulster Volunteer Force in this county which can not be explained away or glossed over.

Yet these same "braves" were willing to shed the very last drop of their blood a few months since in war against their fellow-countrymen. Perhaps the "shedding" was to be done by speeches and "scare head-lines." Unionists in England can learn a valuable lesson just now.

**Mexico.**—The following abstracts are from letters received by the editor of *AMERICA* from friends in Mexico. He stands sponsor both for the probity and knowledge of the writers and the accuracy of the citations which, indeed, give only

*Pitiful Conditions* a faint idea of the wretched conditions of the Mexicans:

Some mornings ago I was awakened early by an unusual noise on the stairway approaching my apartment. I threw on a cloak and went out. A tiny Mexican child, scarcely more than an infant, was sitting on the top step calling words of encouragement to some one below. I looked down and saw an old woman crawling upward slowly, so weak and wasted with hunger and age that she was unable to stand when she reached the landing. She had crawled on her hands and knees along the corridors and up two flights of stairs to the only help she knew. Later investigation showed her to be one of the heirs to an estate subject to the manipulations above described, and easily worth \$2,000,000. . . . There is also good reason to believe that all northern Mexico is being oppressed and robbed in a systematic and cold-blooded manner. I could give many cases which seem to indicate this; one will suffice: I am well acquainted with a Mexican until recently engaged in the business of exporting hides. He is a quiet, intelligent citizen, and before the beginning of the revolution demonstrated his value to his country by the successful management of a number of enterprises. He has a wife and three children. . . . I had not seen this man for some time; a few days ago he came to visit me. He is a powerfully built person and every movement is expressive of strength and vitality, but this time he came in languidly and dropped into the first chair he could find. There was scarcely a vestige of color in his

face. He wasted no time in preliminaries, but told me he had decided to fight on one side or other. I asked him the reason of his sudden decision. He replied that the customs officers had refused to allow his hides to pass; he had sought work in vain; he was starving; he would join the army, and as long as anything was left, take what he needed. . . . I noticed he had a surgical bandage around his wrist and questioned him about it. He broke down completely and told me the rest of his story. He had received a letter the day before from his wife telling him that one of his children was sick and asking him to send money for food and medicines. He went to his room and, in desperation, slashed his wrist, wrote a letter to his wife in his own blood and threw himself down to die. He was found before it was too late; and now he is taking up arms because there is nothing else to do. I inquired what is being done with the hides? "Well," he replied, "they are not worth much now. Mr. —, an American, is buying them for \$2.00 each (the market price is \$7.00). What has happened in this case has happened many times before in the case of fruit, cotton-seed and other commodities. No sooner is it known that there is anything to be sold, when an American gets the commodity at his own price; the military authorities take the money paid, the previous owner of the goods can take a gun and fight or starve.

Apropos of the recent expulsion of the Spanish Minister and Washington's notifying Carranza that we view with "keen displeasure" the murder of Spaniards, Charles

*The Spaniards in Mexico* M. Pepper sends the *Boston Evening Transcript* some valuable information regarding the Spaniard's position in Mexico:

Spain has every cause for solicitude. She has been the innocent victim of circumstances. With the possible exception of the United States, there are more Spaniards in Mexico than foreigners of any other country. . . . Spaniards in Mexico are hated by the Mexican peons, because they were property owners, and they are also the creditor class. Carranza's highly cultured entourage hate them because their wealth gave them a certain political influence under the Diaz régime. The peons hate them as a class because they are thrifty. Those who were not large property owners, or engaged in big enterprises, were grocers and storekeepers, that is, retailers. They sold their goods on credit, but the time came when they demanded payment, and that made them excessively unpopular. The confiscation of the property of the Spaniards wherever the revolutionists came into control was therefore something in the nature of an orgy. If the unpopular Spaniards saved any of their property it was by an arrangement with the chiefs. While many Spaniards have left Mexico, the majority of them have been unable to get away. Hundreds are in remote communities where the feeling against them is still bitter, and their lives are in constant danger. When the Huertistas were overthrown, the revolutionists justified their severities toward the Spaniards on the ground that these were in sympathy with the "usurper's Government." The Spaniards were like the other foreigners. They recognized whatever *de facto* administration was in power. They did not, however, conspire to keep it in power. . . . Whatever faction they might give allegiance to to-day was likely to be ousted to-morrow, and the new faction was sure to treat them as "enemies of the Government," and after taking whatever remaining property they had, was as likely as not to murder them.

Unless a great European war were now raging, Spain's insistence that we live up to the Monroe Doctrine would probably receive more attention.



## TOPICS OF INTEREST

## Capital Punishment

THE new warden of Sing Sing, lecturing at one of our most prominent hotels in New York City, one night recently, before a select audience of University people, said something that sent a rather disagreeable thrill into his audience. As reported, he asserted: "Every time I give the signal for an execution at Sing Sing, every one of you is guilty of murder. Don't forget that." The warden's idea in calling New Yorkers murderers, is that capital punishment is against the law of God. According to him, the State has no right to take the life of any man, and every citizen of the State shares the responsibility for the legal, but unjust, killing whenever there is an execution at Sing Sing.

The new warden has been very prominently before the public lately and needed no such sensational expressions to give him added publicity. Needless to say such intemperate language is not at all likely to give the ordinary thinking citizen of this State more respect for the new appointee. There are a very great many who were quite sure when he was appointed that his largely academic attitude toward crime and criminals would almost inevitably bring about his failure to manage properly the New York prison, to whose headship he was chosen after a week's experience as an "amateur" prisoner. We all knew, however, how many serious abuses existed at Sing Sing. Most of them were due to over-crowding. Whenever institutional quarters of any kind are over-crowded it becomes almost impossible to eliminate abuses, and these gradually grow worse until an almost intolerable state of affairs results, and then reform has to come. This was the condition of things at Sing Sing, and we hoped sincerely that the new warden would be able to bring about the needed reforms. He had the sympathy and good-will of every citizen in his effort. Such uncalled for expressions as that quoted from this address, however, are sure to alienate the sympathies of good citizens and to meet with approval only among the criminal classes.

Mr. Osborne's suggestion that capital punishment is a violation of the law of God, that the State has no right to take the life of man, and that every man has the right to live and atone for the sins he has committed, would be amusing, because of the ignorance of philosophy and ethics that it involves, did it not come from a man who should have an exact knowledge of the ethics of penology. The trouble with a great many men in our time is that they know nothing about what was written, long before our time, on the subjects with which they are occupied. The new warden of Sing Sing sees how he can reform certain abuses in prisons, jumps to the conclusion that he must reform the whole world in the matter of prisoners, and judges that all who have thought about

this subject before, if, indeed, any one did seriously think about it, were entirely wrong.

The one question that we are interested in here, however, is capital punishment. There are many people in our time who are taking part in the movement to bring about the abolition of the death penalty. Some of them insist, like the warden of Sing Sing, that the penalty is unjust. Some are opposed to it because they say that it has failed. They point out that when there were some sixty felonies, all punishable by death, under the earlier English common law, this did not prevent the frequent commission of the crimes to which the death penalty was attached. Now that capital punishment is inflicted for the taking of human life only, they argue that this extreme punishment does not deter the pre-meditating criminal, and that, as the one redeeming quality of punishment is, and ever must be, to secure a lessening of crime, this form of punishment should no longer be maintained in our laws. Above all, they insist that, as at intervals, however rare they may be, an innocent man suffers the death penalty—a mistake which can not be rectified—organized government must not take any such irreparable risk in the infliction of punishment.

As to the question of the injustice of capital punishment, that is nonsense and does not need to be discussed here. The question of the value of capital punishment as a deterrent for murder can only be answered from the experience of mankind. Baron Garofolo, Procurator-General at the Court of Appeals of Venice, who has spent all his life in the magistracy which forms a profession by itself in Italy, is one of the authorities on this subject. His book on criminology was selected for publication under the auspices of the American Institute of Criminal Law and Criminology in the Modern Criminal Science Series. The Baron has written extensively on criminal subjects, and is, too, a professor of criminal law and procedure. His book on criminology has gone through many editions. It appeared first at Naples in 1885, and has already passed through no less than five editions in French. Our American edition of 1914 is, by the author's wish, taken from the fifth French edition.

Garofolo has no doubt at all about the advisability of continuing the death penalty. He quotes from experiences in Italy. A formal outbreak of brigandage, which occurred in the south of Italy in 1861, was put down only by the summary shooting of convicted offenders. In Belgium murder increased "in an alarming manner as belief in the abolition of the death penalty became more and more fixed in the popular mind." A procurator-general of that country attributes this increase to a return to the practice of systematic pardoning. In Switzerland, as the result of the abolition of the death penalty in 1874, there ensued an increase in murder, estimated at seventy-five per cent. for five years alone—a circumstance which decided many of the cantons to reestablish the punishment in question. In Prussia, where for many years scarcely any

executions have taken place, the criminal statistics exhibit a continual growth in the number of homicides during the past fifty years. The crime more than doubled in the twenty-five years from 1854 to 1880. In France, experience showed that when capital sentences are carried into execution, murder decreases and the opposite is true when the death penalty is not inflicted. England has the death penalty, Italy has not. England has only one-tenth as many murders as Italy. We have more than ten times as many murders in this country as England has, but then the English execute nine-tenths of their murderers, while we execute only two per cent. of them. Our murder rate in this country has gone up, fearfully in recent years, until now, as has been said, the United States is worse than vendetta-ridden Corsica in the number of its premeditated murders.

The main reason for the wave of feeling against the infliction of the death penalty in our time is due to the gradual decrease of belief in immortality, and in a hereafter of reward and punishment. To any one who is firmly convinced that the human soul is not immortal the death penalty is, indeed, an awful punishment. The unbeliever can scarcely understand how the State can dare to take a human life, since that is putting an end to existence. He who believes in immortality, however, knows that, after all, life here on earth is only one stage of an endless existence, and that the taking of life under proper circumstances may, therefore, confer a real benefit on the individual. A man facing the death penalty for a certain time and then suffering it, may thus be predisposed to begin another stage of existence much better than if he were allowed to drag out a further disordered existence here. Apparently there are very few people who realize that a great deal of the present discussion on capital punishment, as well as of the maudlin sentimentality over the condemned criminal, is really due to the loss of belief in immortality. The realization of this will make many believers chary of sharing the agitators' sentiments without good reason.

There is just one thing to be said about the death penalty. We all want to see it abolished, that is, we should all be very glad to have the time come when it would not seem necessary to inflict it. If it is to be abolished, however, then the reform *must* begin with the criminals themselves. *They must not murder for some real or fancied wrong that has been done them.* Premeditated murder, human experience teaches, can be stopped best by the thought of the danger of death it involves. The reason why the death penalty did not deter from felony in the older days was that the great majority of those who committed felonies escaped detection. Moreover, law was so poorly enforced and the apparatus of law so little organized, that practically any one might hope to escape. The death penalty to be effective must be sure, ought not to be delayed and ought to come while the memory of the crime is fresh in the minds of the community. What we need now is prompt justice.

The man who himself has murdered another proclaims the law that his life is sacrificed to the community.

JAMES J. WALSH, M.D.

### Temperance against Prohibition

OF the many curious fads which in our day occupy the public's mind, the prohibition fad seems at the present moment to have outdistanced all others in its efforts to attract general attention. That there are numerous weak links in our social armor is obvious: divorce, neo-malthusianism, peculiar business methods, and inordinate love of pleasures, lawful or otherwise, are playing havoc with our citizens. Yet while this is apparent to all, at the same time little or no serious effort is being made in the non-Catholic world to correct these fundamental evils of American life. On the contrary, the camels of iniquity are allowed a clear field and all the favors, while a most ardent chase is always in progress after the unfortunate, and much less dangerous gnats.

Thus it comes that the decalogue is no longer up to date. "Thou shalt not kill," in certain contingencies, is of less moment than "Thou shalt not drink wine"; "Thou shalt not commit adultery," is on a par with "Thou shalt not use tobacco"; whereas, "Thou shalt not steal" appears of less consequence to a class of reformers than "Thou shalt not play Sunday baseball." This list of man-made commandments might be prolonged indefinitely merely by glancing over one of the slang-exhibits called sermons of a modern "evangelist."

But for the present I am more concerned with the prohibition precept than with the other freak substitutes for the code of Mount Sinai now in vogue. The latest State in which an attempt is being made to join the procession, strangely enough, is the steady, conservative old Commonwealth of Pennsylvania. For a few days ago a Constitutional Amendment of the following tenor was introduced in the House of Representatives at Harrisburg, where the State legislature is now in session: "The manufacture, sale, barter, or exchange of intoxicating liquors or beverages, whether spirituous, vinous, malt or brewed, is hereby forever prohibited." Should this amendment be adopted the procuring of wine for the Holy Sacrifice would be rendered impossible in Pennsylvania, and we should have reached the advanced stage of "progress" now being enjoyed in that enlightened infant among States, Arizona. It is scarcely probable, indeed, that in the Keystone State we have yet arrived at the degree of perfection necessary for the acceptance of a measure so well calculated to put us, while still on earth, in the third, if not in the seventh heaven. But at all events we have made a beginning, and the village Hampden, who has thus immortalized his name, may yet live to see a statue erected in his honor on the banks of the Kishquoquillas. Meanwhile he will have the eminent satisfaction of being the hero of innumerable spinster gatherings, perhaps even a keen rival in the rural com-



munities of this Commonwealth of the immortal statesman who discovered grape juice as the most potent nurture of the Dove of Peace.

Now, that there is urgent need of legislation, to prevent the grave abuses connected with the manufacture and sale of intoxicants in the United States, is manifest. But our chief national characteristic in law-making seems to be an inordinate love of extremes. I suppose most of our States, for instance, have passably good liquor laws. Are these ever seriously enforced? A year or two ago, in a city which shall be nameless, through the efforts of the District-Attorney, a condition of things that had existed in several hotels for a number of years was brought to light which was simply appalling. The public was shocked, naturally enough, and the prohibition stock in consequence went up several hundred per cent. But it did not seem to occur to anybody that if the police had been doing their duty the condition deplored so rightly would never have existed. And why did not the police do their duty? Simply because they were inefficient. The chief qualification required in their selection was ability to get votes. Moreover, their appointment was only for the term of a mayor; their reappointment depended upon their usefulness to the candidate of their choice at the next election; and consequently they dared not, if they would, enforce the law in the case of the low saloon-keepers, whose influence is so useful at the hustings. Of course, the remedy for this vicious circle is known to all: Civil Service. Nobody, however, reformers included, would dream of advocating the adoption of this corrective, and therefore, instead, we decided to make the last state worse than the first.

I have often wondered what the average present-day Protestant church-member really thinks of Our Lord's action in changing water into wine. And when you remember that the quantity of water thus affected at Cana of Galilee was simply enormous—not less than 84, and possibly as many as 162 gallons—according to the "measure" used, then my curiosity increases. I say the individual Protestant church-member, for it is perfectly clear that if Christ were on earth at this moment and, let us say, while attending a wedding in the foreign section of Philadelphia, changed water into wine, the very last drop of the vials of Billy Sunday's wrath would be poured out in denunciation of the Son of Man. Of course, such a thought as this never occurs to the well-meaning and, after his manner, sincere and pious Prohibitionist. But this does not alter the fact that Our Lord on earth to-day, after such a miracle as that at the marriage feast, would be denied membership in most Protestant churches from Maine to Florida. Is it necessary even to hint at the family resemblance between this point of view and that of the rigid observers of the law, who were so severely denounced by Christ nineteen centuries ago? And is it necessary, in addition, to say that Our Saviour's rebukes of pharisaism have met with the unanimous approval of the world ever since?

Now these vagaries of well-meaning men and women would be amusing enough were not the consequences of their irrationalism so serious. In the first place the extremes to which they incline, at once alienate millions of moderate citizens who would gladly cooperate with them in an effort to obtain reasonable reforms. Practically all Catholics, for instance, would approve of placing every useful restriction on the sale of drink, and of the strictest enforcement of the laws enacted to this end. But, just at the outset we are met with an impossible program which would prevent us from saying Mass, and which in consequence is radically anti-Christian. Is it not high time that sensible men of good will should organize and give a quietus to this midsummer madness which is nowadays called "reform." The success thus far achieved by the radical fanatics is, I think, chiefly due to one cause, namely, that nobody wants to come out as an advocate of what the Prohibitionist would stigmatize as "the liquor interests." But what I would propose is just the reverse of this. I would, in the first place, abolish the present type of bar altogether, and permit wines and light beers to be distributed only in restaurants. In the second place I would, if anybody particularly wanted it, prohibit the manufacture of all other liquors altogether, though personally I think it would be preferable to allow the sale of these with restrictions; I would never, for example, allow them to be consumed on the premises. This I consider a practical program of temperance reform, which would go far toward a real solution of the liquor problem. But, on the other hand, if the fanatics get their way through the supineness of the moderate element in American public life, I greatly fear, first, that national prohibition is only a matter of time, and second, that, as a consequence, a quarter of a century hence will see the United States a nation of drug-fiends.

HENRY MAURICE.

#### Among the Feathered Many\*

"I CAN forgive him many things for the love he still bears his mother!"

How often we have felt this! When we see a young man fall time after time, when we see him weak and despicable in a hundred ways, yet through all retaining a constant chivalry and devotion toward his mother, do we not feel that, despite his every weakness, there is still something good and worthy in him? Are we not ready to give him still another chance, resting our faith in the one noble ideal he has never rejected?

And this faith is well founded. For every Catholic, at least, motherhood has been eternally glorified. It has become a most noble human ideal and a most lofty human trust. The man who still venerates this ideal and honors the woman who ennoble this trust, has within him, somewhere, a seed of goodness and nobility. He has some-

\*The eleventh of a series of special articles.

thing which divine grace can nourish and foster into strength. Once more it may be given to the woman to crush the serpent!

But what of the women who hold this trust and are false to it? What of the women who have the God-given power to lead their sons and husbands triumphantly through the struggle, and instead betray them? It would be a great injustice, I think, to say that all such traitors are found among the "rich." Rich and poor are deceptive terms, after all. In this very gross age we are apt to make a standard of living, estimate the income necessary to attain this standard, and draw the line between rich and poor accordingly. A few years ago the possession of an automobile marked a man as "rich." To-morrow there will be some new criterion. What we ignore is this; the poorest man may be rich at heart. He may have made the attainment of riches his one ideal. It matters very little whether he actually becomes rich or not. His mind is set on it, and that alone makes him comparable to the famous camel. If you said that traitors to motherhood are to be found only among the rich-minded, you would be very nearly right. If you included among the rich-minded those to whom power is even more than riches, you would be entirely right.

The rich society women, the feathered few who luxuriate in the cushions of trim limousines, are not all traitors, and those who are can not be called the only traitors. If we count those who wear feathers in their hearts and luxuriate in the limousines of ambition, I am afraid we must speak rather of the feathered many. It is among the feathered many that we must look for the traitors to love and motherhood. And only when we have learned to find them is our task fairly begun.

There is little need for our Catholic women to be disturbed because they find too few chances for "social service" work. The usual forms of "social service" work are the quintessence of snobbery. They are undertaken in a spirit of self-conscious virtue; and this smugness destroys at once what little value the work might otherwise have. As one of our Catholic writers has so well maintained, the religious orders are the great social servers of to-day, as always. Their work is undertaken in humility and in a spirit of true Christian brotherhood. Their charity and their work of education can be accepted gratefully and cheerfully by all. But for those who have chosen motherhood instead of voluntary poverty there is a different kind of social service. It requires no organization; its performance demands no self-advertisement, no snobbery, no futile attempts to adapt oneself to unfamiliar views and conditions of life. The religious orders have learned by centuries of experience that to help the poor you must be poor yourself. That is the one road to the poor man's heart. The charity of the religious orders is the one great charity that never lowers the self-respect of the recipient. In the same way, it remains for Catholic women to learn that to help the mothers of the race best they must be mothers themselves.

The Church is so much a spiritual mother that she can influence her own children; but it is the Catholic mothers of every age and every position in life who must help those outside the Church, those who have less to guide them and who most often turn traitor. If you are a Catholic mother it makes no difference in what circumstances you find yourself, whether you count your income in hundreds or in thousands, whether you are called rich or poor, whether you have inherited social influence or not, you can easily find, if you will only look, some of the feathered many who need your utmost help. Inordinate ambition, either for wealth or power, or both, has corroded their natures and killed their love. It is your task to bring that old love to life, to awaken a new ambition, a holier and nobler ambition, so strong as to sweep away all the corrosion and all the dross. It is your task to make them once more mothers instead of friends.

This must be your social service. But do not think it is easy, simply because it is the work God and nature have assigned you. You are trying to restore painfully, piece by piece, the most fragile and precious, if also the most primitive, ideal of womanhood. Remember, it is a love for the mysterious and the unknown you are trying to re-awaken. You can not do this by harshness and by scolding. Just as you can not purchase love, you can not drive or force it. You can not bring to her senses by harshness a woman who thinks her crime is justified. You must make her love those little "unknowns," those faint, quivering voices pleading for a chance to live and themselves know love. You must make her feel the thrill of those little hands clasped frantically about her heart, begging for the warmth of a love that has grown cold. Tenderly and patiently you must nourish to strength that wonderful human love so close to the divine.

This is your task, a task so great that you will need for its accomplishment all the strength of your own mother's love and all the grace of Him whose mother all generations have called blessed. Yet it is a task that has no set time or place. Your chance to fulfil it may come at any and all times. It may come in garish daylight or by the soft glow of an evening fire. It may come upon you as grossly as the ambitions of the feathered many, or as wondrously as in a moment of helpless repentance. When it does come, you can only pray for strength, and set steadfastly before you the noble ideal cherished by that man "to whom we can forgive many things for the love he bears his mother!"

RICHARD DANA SKINNER.

### The Church and Salvation

To the Editor of AMERICA:

If, as you so often assert, the Catholic Church is the one true Church, where alone Christ, the Son of God, can be found and had, I think it would interest your readers to know just what hope of salvation there is for those that believe differently.

According to the "World Almanac," there are in this world,



394,000,000 Catholics and 1,209,000,000 Protestants, Jews, Mohammedans and other non-Christians. Therefore, less than one-third of the inhabitants of this globe are to see the glories of heaven. Is that the proper reasoning? An answer in your interesting journal would be appreciated by myself and others too, I am sure.

Richmond Hill, L. I.

LOUIS ZIMMERMAN.

THE question raised by this correspondent, though by no means new, is doubtless of interest to many who are concerned for their own spiritual welfare and are desirous of knowing just what the Catholic Church teaches. It was this class of thinkers and inquirers that the editors of the Catholic Encyclopedia had in view when they were selecting and preparing the numerous articles on the Church, which are found in that work. In fact, the very difficulty which the correspondent presents is met in the lucid explanation of Catholic doctrine given by Rev. G. H. Joyce S.J., under the subdivision "The Necessary Means of Salvation" in his article entitled "The Church" (Vol. III, p. 752). For a thorough understanding of the Catholic doctrine, one should first have a correct idea of the purpose for which Christ established the Church and of His design for the salvation of men through the means which He provided. While a full exposition of this matter is not possible here, the following considerations may serve to show at least that Catholic teaching is far from the narrow exclusiveness with which it is too frequently charged.

The Church does not teach that only Catholics can be saved, any more than she teaches that only Catholics can lead virtuous lives. She does not teach that all non-Catholics will be lost nor does she hold that all Catholics will be saved. Salvation is wrought by man's cooperation with Divine grace, not by faith alone nor yet by deeds that are naturally good but are performed without any reference to God.

The Catholic Church has ever taught that nothing else is needed to obtain justification than an act of perfect charity [love of God] and of contrition [genuine sorrow for sin as an offence against God]. Whoever, under the impulse of actual grace, elicits these acts, receives immediately the gift of sanctifying grace, and is numbered among the children of God. Should he die in these dispositions, he will assuredly attain heaven (Joyce).

A person outside the Church who knows that God has commanded all to join the Church, yet wilfully remains outside, can not sincerely and honestly say that he loves God with his whole heart: love is not compatible with disobedience. Christ did not say that every man should draw up his own plan of salvation or choose any set of beliefs that might be to his liking. He did not establish churches and tell men to select. He did establish a Church, and He did say, "If he will not hear the Church let him be to thee as the heathen and publican." Those who are ignorant of God's command to join the Church or who, in spite of earnest seeking, are unable to discern the Church of Christ, can nevertheless be saved, provided they die in the dispositions of sincere love and sorrow

as above mentioned. This is doubtless the case with many who never heard of the Catholic Church or have been reared in heresy. They will not be condemned simply for their failure to become members of the Church in visible communion.

The ordinary means of grace, and therefore of salvation, are the Sacraments instituted by Christ. These are constantly needed for the overcoming of evil inclinations, for resisting temptation and for purifying the soul of sin. Now the Sacraments were entrusted by Christ to the Church, and they are accessible in their fulness only to the members of the Church. Without these supernatural helps, it is extremely difficult to obey Christ's precepts. Hence those who, even through no fault of theirs, remain outside the Church, are deprived of the graces they need to supply for the weakness of human nature. Generally speaking, they are more exposed to the danger of sin and less abundantly provided with the means of obtaining forgiveness than those who are in the Church. Catholics, taught by experience that they must work out their salvation in fear and trembling, can have no feeling but that of pity for those who are struggling on with little or none of the spiritual assistance which membership in the Church secures.

The Church, in striving for the unity in one body of all who believe in Christ, is simply trying to realize the Apostle's ideal of "one Lord, one faith, one baptism." She looks with sorrow upon the divisions that have led so many farther and farther not only from her fold but from any profession whatever of Christianity. At the same time, she would be disloyal to her mission if she taught men that it was not necessary for them to join her communion. It would be a false and misleading leniency to say that one can be saved as well outside the Church as inside. And while she can not compel men to unite with her, it is none the less her duty to tell them plainly what Christ requires. His will as regards the unity of His followers is expressed in the prayer which He offered on the eve of His death: "that they all may be one as thou, Father, in me and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." The unity of the Church is an evidence not only that Christ is her founder, but also that Christ Himself had His mission from the Father. It is the means prayed for by Him to keep His divine origin and work before the eyes of mankind. It must for this reason be a unity that all men can see. In a word, it must be a visible organization with a visible worship and a visible communion. Whoever, then, desires to conform to the expressed will of Christ must become a part of Christ's body, which is the Church, and thus help in his own measure to bring about the unity for which Christ prayed.

What God may be pleased to do in an extraordinary manner for individual souls is known only to Himself. The question here concerns His ordinary dealings, the economy of salvation as revealed and established by

Christ the Saviour. For the millions likewise who sit in darkness and the shadow of death, we may and do hope that God will provide, since Christ died for all men. But this hope does not cause the Church to relax her efforts in spreading the Gospel. Her greater concern is for those who have ample opportunity to know the truth and still hold aloof from her communion. Greatest of all is her sorrow for "those who were once illuminated, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come—and have fallen away."

EDWARD A. PACE.

*The Catholic University, Washington, D. C.*

### The Danger of the "Foundations"

The Hon. John Mitchell, of the Workmen's Compensation Commission, when asked to give AMERICA his opinion of the article, "Industrial Commission's Hearings," contributed to the last issue by Mr. Thomas F. Woodlock, made the following comments:

REFERRING to the article in AMERICA, entitled "Industrial Commission's Hearings," by Thomas F. Woodlock, I should say, with respect to the subject of Foundations, that I regard it as absolutely necessary that the functions of these Foundations should be defined in the charters under which they are created, and that the Foundations should not be permitted to exercise other functions. Blanket charters, giving Foundations the right to engage in any kind of business, with no limitation, are, in my judgment, unsound and have elements of danger which the public should be protected against. I believe that these Foundations should be chartered by the Federal Government, not by State governments, and that, in addition to limiting the functions of the Foundations within the purpose described in their charters, the Federal Government itself should be adequately represented on their Boards of Trustees.

With respect to the closing paragraph of the article by Mr. Woodlock, in which he says, "It is not now, nor is it likely to be in the future, against the law to break strikes, in so far as money can break them," I do not understand that it is seriously contended by any one that breaking strikes, *per se*, is unlawful; however, the methods employed by many corporations to break strikes are unlawful. To employ armed guards to assault and intimidate workmen who are on strikes is, and should be, unlawful, and should not be tolerated. Strikes are not illegal, nor are they contrary to public policy; indeed, a strike may be, and often is, the highest expression of a divine discontent. Picketing is not unlawful. The courts have repeatedly and almost uniformly held that it is lawful peaceably to persuade a workman from his intention to take the position formerly held by a striking workman.

It seems to me that all men who are interested in the public welfare should unite in an effort to remove the

causes of strikes and industrial turmoil. This result can only be achieved by securing a more equitable distribution of wealth and the establishment of industrial righteousness; and this, I understand to be the purpose of the investigations now being made by the United States Commission on Industrial Relations.

February 25, 1915.

JOHN MITCHELL.

### Cardinal Mercier

AS the powerful personality of Cardinal Mercier must appeal to the energetic and warm-hearted people of the United States, the following sketch of His Eminence's character will doubtless be of interest to AMERICA's readers. The Cardinal has a keen sense of humor and is noted for the readiness of his repartee. He has a special gift for silencing his opponents without wounding their feelings, and they even relish the wit that leaves them without a word to answer. This rare gift seems to have won the admiration even of the socialists, for they have declared him to be "quite the right sort," and no longer attack him.

Cardinal Mercier's private life is one of real evangelical poverty. His table is plain and simple, as many a chance guest has experienced; yet, when he entertains he does so handsomely. For instance, about two years ago the convent of the "Minimes" of Louvain presented His Eminence with a rochet made of the new "Orient" lace invented by one of the nuns, and which received the gold medal at the Ghent Exhibition of 1913. Thereupon he invited to his palace all the working girls who had had a hand in making the rochet, sending them a generous banknote for their railway expenses. After saying Mass for them in his private chapel, he conducted the girls to one of the salons where a tempting breakfast awaited them. He then appeared clad in his Cardinal's robes, which he put on just to give the lace-makers the pleasure of seeing the effect of their work when worn over the scarlet silk. Afterward he produced some of his photographs and, asking the name of each girl in turn, he wrote on the picture his autograph with a special blessing for her and her family.

Cardinal Mercier spends very little on himself that he may have more to give to the needy. Last year the cost of gas having risen, he had electric lights placed in his house. While stringing the wires, the electrician had to pass through the Cardinal's bedroom, and, yielding to curiosity, examined it very carefully. The description he gave of its poverty caused a sensation in Mechlin, for the chamber was a small, plain, white-washed room with bare, unpolished floor, and furnished with a springless bedstead, a pallet of straw for a mattress, two chairs, a washstand and a clothes-press, all of the cheapest kind. The electrician declared that in all Belgium the humblest servant in a decent family would scarcely be given so poor a room.

Some years ago the Cardinal was presented with a motor car which he gladly accepted for it enabled him to call without ceremony, and at any moment of leisure, on any of the priests of his vast diocese. Though his clergy number 2,500 he makes it a point to keep in touch with every one of them and to know all their needs and difficulties. Moreover the seeming luxury of a motor car proved a great saving to its owner. A cardinal ranks in Europe with a prince of the blood royal and consequently he is bound by certain forms of etiquette which are very costly. Each time he travels by rail, for instance, he must give liberal tips to every employee of the stations at which he begins and ends the journey. Needless to say, on such occasions, employees spring up like mushrooms. Besides this, he must take the entire railway carriage he travels in and must pay for all the compartments it contains. Thus the possession of a motor, bitterly



criticized at first by the socialists, saves His Eminence's charities several thousand dollars a year.

This automobile bears witness, moreover, to the Cardinal's extraordinary capacity for work. No sooner was the car received than His Eminence had it fitted up inside with a folding-desk at which, while driving from one village to another, he attends to much of his correspondence. The automobile is in a dilapidated condition now, and for the last two years his chauffeur has been constantly begging him to get a new one, but in vain, for the only answer is: "Come now, Franz, think of my poor. Our old motor has not wholly collapsed yet." Etiquette forbids his visiting any laymen except those of high rank, but in his eyes the poor are all of the blood royal and he visits them in their humble homes and tenements, bringing with him words of comfort and substantial relief. It is chiefly on their account that he is now in such distress because of the ruin of so many convents. As all who know Belgium intimately are aware, the working classes owe a great deal to the convents. Not only do the nuns train the women of Belgium to become the splendid housewives they are but, besides this, the convents are important industrial centers, giving well-paid employment in lace-making, embroidery, lingerie, glove and corset-making and other trades to thousands of women and girls.

Cardinal Mercier's earnest desire is that all his priests shall lead the life of evangelical poverty and renunciation which he lives himself, and great numbers of them do so. His zeal on this head is amply proved by two excellent books, his "Conferences," and his "Retreat to Priests." He always spends his summer vacation preaching the annual retreat to his priests, who gather for the purpose at Mechlin in groups of some 350 at a time. This means giving three lectures every day, except Saturdays and Sundays, for six consecutive weeks. When he found in the beautiful life of Father Chevrier, of Lyons, his ideal of the true Catholic priest, he was so desirous that all his clergy should read the book and conform their own lives to it, that out of his own meager purse he bought over 2,500 copies of the volume and presented one to each priest and seminarian of his very extensive diocese.

Cardinal Mercier has in addition to his other gifts a remarkably clear head for business and for all kinds of administration. He is constantly being consulted on such matters by high and low. Consequently on private audience days there is no fixed hour for his dinner. He continues receiving until all are heard. Hand in hand with his practical turn of mind goes an essentially different quality: a keen sense of the beautiful, especially in art and in poetry. Though now aged sixty-four, His Eminence's imagination seems to have lost none of its brilliancy. For instance, about thirteen months ago, an Irish woman residing in the Mechlin diocese sent him a copy of "The Hound of Heaven." Though English is one of the eight languages that Cardinal Mercier has mastered, yet the giver of the poem scarcely expected him to appreciate it fully. She was agreeably surprised, however, to find that he had sat up nearly a whole night making a literal translation of the poem into French to make sure that he thoroughly understood the beauty of the verses.

Cardinal Mercier's love for his flock is so strong that he would gladly shed his last drop of blood for them. On his return from Rome last autumn he found that his priests, in order to escape observation, had thought it prudent to let their beards grow and to adopt the secular dress. He at once expressed his desire that they should resume their clerical garb so that in case of need every sheep of the flock should be able to distinguish them as priests. It was his wish that no word of comfort or encouragement should remain unspoken merely to save the life of a priest. "If we have to die for our people, why, let us die for them." Is it surprising then that the Belgians love their Cardinal?

F. DE N.

## COMMUNICATIONS

*Stamps should be sent for the return of rejected manuscripts.*

## A "White List" of Plays

To the Editor of AMERICA:

The Catholic Theater Movement submits the following list of plays as a suggested guide. Though the plays mentioned are free from any gross feature, yet it must be admitted that the tone of some of them could be more elevated. Indeed, it is felt that "there will be Catholic play-goers who, consistently with their own standards, may properly refuse to accept every play on the list":

New York.

F. M.

Admirable Crichton.	Alabama.	It Pays to Advertise.	Rebecca of Sunnybrook
Alias Jimmy Valentine.	Along Came Ruth.	Jack Straw.	Farm.
Amazons, The.	Arizona.	Jilt, The.	Return of Peter Grimm,
Arms and the Man.	Auctioneer, The.	Jim the Penman.	The.
Bachelor's Romance, A.	Barbara.	Kick In.	Richard Carvel.
Barbara Frietchie.	Behold the Man.	King Renee's Daughter.	Richelieu.
Beau Brummel.	Bells, The.	L'Aiglon.	Rip Van Winkle.
Ben Hur.	Big Idea, The.	Legend of Leonora,	Rivals, The.
Big Jim Garrity.	Brewster's Millions.	The.	Road to Yesterday, The.
Broadway Jones.	Broken Hearts.	Liberty Hall.	Romanesques, Les.
Brown of Harvard.	Bunty Pulls the Strings.	Lion and the Mouse,	Rosedale.
Captain Jinks.	Caste.	The.	Rosemary.
Cavalier, The.	Celebrated Case, A.	Little Lord Fauntleroy.	Rose of the Rancho.
Classmates.	College Widow, The.	Little Minister, The.	Round-Up, The.
Confession.	County Chairman, The.	Little Princess, The.	Royal Family, A.
Cricket on the Hearth,	The.	Little Rebel, The.	Russian Honeymoon, A.
Crisis, The.	Critic, The.	Little Woman.	Salome Jane.
Cyrano de Bergerac.	Daddy Long-legs.	Lost Paradise, The.	Scarlet Pimpernel, The.
Daddy Long-legs.	Diplomacy.	Man from Home, The.	School.
Duke of Killarankie.	Dummy, The.	Masks and Faces.	Scrap of Paper, A.
Esmeralda.	Everybody's Friend.	May Blossom.	Second in Command.
Everyman.	Father and the Boys.	Money Makers, The.	Secret Service.
Five Frankforters, The.	Fortune Hunter, The.	Merely Mary Ann.	Senator Keeps House,
Freckles.	Gentleman from Miss-	Message from Mars, A.	The.
issippi, A.	Ghost Breaker, The.	Mice and Men.	Sham.
Girl I Left Behind Me,	The.	Middleman, The.	Shameen Dhu.
West, The.	Governor's Lady, The.	Milestones.	Shenandoah.
Grand Army Man, A.	Gringoire.	Mollusc, The.	Shepherd King, The.
Grumpy.	Hazel Kirke.	Monsieur Beaucaire.	Sherlock Holmes.
Heart of Paddy Whack,	The.	Mrs. Wiggs of the Cab-	Shore Acres.
He Comes Up Smiling.	Held by the Enemy.	bage Patch.	Silver King, The.
Highest Bidder, The.	Highway of Life, The.	Music Master, The.	Soldiers of Fortune.
House Next Door, The.	House Next Door, The.	Nathan Hale.	Still Waters Run Deep.
		New Henrietta, The.	Stop Thief.
		New Lady Bantock,	Story of the Rosary,
		The.	The.
		No Thoroughfare.	Strongheart.
		Officer 666.	Such a Little Queen.
		Old Homestead.	Sweethearts.
		Only Way, The.	Sweet Kitty Bellairs.
		Open Gate, The.	Things That Count,
		Our Boys.	The.
		Ours.	Third Degree, The.
		Pair of Sixes, A.	Tom Pinch.
		Pair of Spectacles, A.	Too Many Cooks.
		Pantomime Rehearsal,	Trail of the Lonesome
		The.	Pine, The.
		Passing of the Third	Trelawney of the Wells.
		Floor Back.	Truth, The.
		Peaceful Valley.	Two Orphans, The.
		Peg O' My Heart.	Tyranny of Tears, The.
		Peter Pan.	Uncle Dick's Darling.
		Pilate's Daughter.	Under Cover.
		Piper's Day.	Virginian, The.
		Polly of the Circus.	Warrens of Virginia,
		Pomander Walk.	The.
		Poor Little Rich Girl,	Waterloo.
		The.	Wav Down East.
		Potash and Perlmutter.	What Every Woman
		Prince and Pauper.	Knows.
		Princesse Lointaine, La.	When Knighthood Was
		Private Secretary, The.	in Flower.
		Professor's Love Story,	Will, The.
		The.	Witching Hour, The.
		Pygmalion and Gala-	Wolf of Gubbio, The.
		tea.	Woman-Hater, The.
		Quality Street.	Young Mrs. Winthrop.

## Life of St. Catherine of Genoa

To the Editor of AMERICA:

I have had for many years in my library a "Life of St. Catherine of Genoa," together with her "Spiritual Dialogues" and "Treatise on Purgatory." In the Introduction, written by the late Father Hecker, in the year 1873, it is stated the translation was "Made by one who is now no more, but who while living was like our Saint: distinguished for her intellectual gifts, for charity toward the poor and abandoned,

and in consecrating her pen to the cause and glory of God's Church." Can you tell me the name and something about the translator?

New York.

C. C.

### The Catholic Daily

To the Editor of AMERICA:

Could anything, even a persecution, demonstrate more plainly than did the Mexican muddle, the helplessness of the American Catholics from the standpoint of powerful organization and an influential press? After the tempest has raged with truly diabolical fury against the Church in the unhappy republic, we protest to President Wilson and fulminate against "the conspiracy of silence" on the part of the ruling press agencies and the majority of our dailies. Some of our people will get a little education out of our tardy awakening, but the enemies of the Church, who are slowly and systematically preparing the way for their Villas, Carranzas, and other persecutors in this country, laugh in their sleeves at our monumental impotence. As you observed in your excellent editorial of some months ago on our lack of influence, almost our only consolation with reference to organized power and public recognition seems to be the fact that our number is 16,000,000.

No wonder one of our bishops is quoted as intimating that the Mexican situation proves us to be as sheepish as chattel slaves. Had we a powerful daily press, we would soon boast a strong and conservatively progressive body of wide-awake and fearless Catholics, who would jealously guard the interests of Catholic Christianity, elementary justice, and Christian morality, instead of being afraid to stand up in Congress for persecuted priests and violated nuns in the name of humanity, common decency and the Constitution.

Our press *miserere* will never be materially changed until the majority of our leaders agree on the need of an influential Catholic daily press in the English language, and act by training their people accordingly. I wish Dr. Flick success in his attempt to raise that \$2,000,000 endowment for a Catholic daily. Nor do I contend that we have not a sufficient number of able journalists, cartoonists, managers, etc., to get out a half a dozen or more dailies. But a clean and thoroughly Catholic daily press needs a large reading public. This we will not have for the class of dailies we need, until larger circles of our people have been taught to consider the ruling sensation-mongering daily press an evil. Priests and laymen who have occasion to visit many Catholic homes in our cities will tell you that very seldom do they find a family where the father and mother, compelled for business or other reasons to keep the local daily, do not permit it to scandalize their children.

A. BECK.

To the Editor of AMERICA:

A great deal has been said pro and con concerning a Catholic daily. Many ideas have been presented, but so far none seem to have merited serious consideration. What about the following plan: We will presume a diocesan daily is to be founded in a diocese of 100,000 Catholics. Issue stock at \$10 per share. It is fair to assume that of the 100,000 Catholics, 20,000 would be able and willing to buy shares. The majority, of course, would buy one share; others would buy two, three, four, five, ten, twenty, fifty to one hundred or more shares. Individual investments would range from \$10 to, say, \$1,000. We will presume that \$40 would be the average investment. This would net \$800,000. With this one could either buy an existing paper or found a new one. Every stockholder could, of course, be relied upon to subscribe for the paper, thus insuring at least 20,000 subscribers to start with. A good amount of advertising at a fair rate could be secured for a daily of such circulation. It should be an evening paper and

not called "Catholic." Were an able journalist secured to conduct the editorial department in the proper manner, and a capable business manager to oversee the advertising, circulation and accounting departments, it seems full success would be assured.

Toledo, Ohio.

N. N.

To the Editor of AMERICA:

The need of a Catholic daily press is obvious. To whom should we look for its establishment? Certainly not to the rank and file in the Church. Their poverty makes them helpless. How can our wealthy Catholics be so apathetic on a matter that is of such vital importance to the Faith? They have it in their power to prevent thousands from falling away. Why do they do nothing?

Philadelphia.

JOHN P. TONEY.

### Questions of Catholic Interest

To the Editor of AMERICA:

"A Perfect Fool" says in a recent issue that "there are questions of Catholic interest in this country that cry aloud for a hearing, but they are never mentioned." I ask him to state explicitly some of such questions in your columns.

Canaan, Conn.

DAVID C. WHITTLESEY.

### "A Ludicrous Anachronism"

To the Editor of AMERICA:

"The men who are striving to raise the religious issue to-day are taking for granted in the American people a mental attitude that is happily passing away." Would that we could think as the writer of "A Ludicrous Anachronism" (AMERICA, Feb. 20,) that the mental attitude of the past is sinking into an unhallowed grave. On all sides we see the very opposite of this statement. The spirit of intolerant bigotry is as rife in our land to-day as ever in the history of the past. Although not resolving itself into clubs and brickbats, the effects of its propaganda are more malicious. No man with half an eye for observation can consider the spirit of this age, its so-called "literature," its dramas, its suggestive films, its disregard for everything Catholic and Christian, and still believe that the spirit of prejudice has passed. If the mental attitude of a vast section of the American people has changed, why is it that filthy papers are not only spread broadcast over the country, but given a hearty welcome by thousands of our "well-wishers"? Why is it that priests of God and consecrated women devoted to the service of their fellow man are openly insulted in the streets? Why do our postal authorities have to be pushed to the performance of their clear-cut duties as prescribed by law? If the knell of bigotry's funeral were tolling would hundreds of thousands of Americans crowd one another from the box offices of theaters where the sacred character of Sisters is made a wretched plaything? Would these same Americans, with their minds and hearts full of the evil which their eager eyes have just drunk in, yet cry for more of the filthy stuff? We think not. If a clean and broad-minded spirit were growing up in American manhood and womanhood at large, the purveyors of vice would soon find the misrepresentations of the most sacred and the dearest of Catholic practices a very poor stock in trade.

The entire article is too optimistic. I do not deny that scepticism is the fad of the hour, but I do deny that scepticism is any indication of "broadened mentality" as the writer implies. A moment's reflection will make clear that scepticism in practice leads only to selfishness, and selfishness is the very essence of narrow-mindedness, the dominant evil of our day. This "broadened mentality" is the watchword of the Church's enemies. What does it mean? What are its results? The present worldwide



anti-Catholic campaign is the answer, and broad-minded Americans are by no means trailing in the rear.

New York.

L. RONALD.

### A Course in Reading

To the Editor of AMERICA:

James J. Walsh, M.D., writes in AMERICA, issue of Feb. 13, as follows:

The men who really amount to something in life have not read many books, but have read a few great books over and over again. . . . Many of the men we think most of in this country . . . had in their homes not more than a dozen or at most, a score of books, and they attributed their habits of thought and their power of expression and their ability to concentrate their attention to the practice of reading these over and over again.

Very well, but why not make this explanation a practical one, by mentioning the books Dr. Walsh has in mind? Dr. Walsh certainly knows that the majority of our young Catholics, not having the means nor the time to attend a university, can not get a "liberal" education. Is it not natural that they look for a series or collection of text-books, in order to extend their education? Which classics should be read? Which editions carry sound comments and critical notes? As Dr. Walsh made the above statement, we would regard it as a great favor if he would give us some practical and definite advice on this matter.

Dubuque, Ia.

C. N. NENNIG.

### An Open Letter to the Editor of "Life"

To the Editor of AMERICA:

Why does the otherwise mildly intelligent Mr. Metcalfe insist, from time to time, upon marring the average respectability of his dramatic criticisms by saying stupid things? Stupid things are unpardonable! Even fairly informed Protestants (Germans or Allies at your choice), to say nothing of Anglicans, let alone Catholics, probably yawned prodigiously when they met the venerable old family ghost:

Soldier and nun are both survivals of the Dark Ages, which, in spite of the present-day resort to brute force, are very slowly but none the less surely bound to give way to the spread of human enlightenment. (Criticism of the Belasco-Knoblauch play "Marie-Odile," page 240, issue of February 11, 1915.)

If they didn't yawn, perhaps they asked some gentle nun to remember Mr. Metcalfe in her prayers, for the intention that he too might receive his share of "human enlightenment." Or, if they didn't yawn, or ask some patient Sister to pray for him, they probably were vexed at Mr. Metcalfe's temerity in attempting to improve on the diction of Martin Luther and those other heretics before Martin who, mayhap, expressed themselves more elegantly than did Martin himself. Or, if they neither yawned, nor bespoke orisons, nor were vexed, they were very angry, possibly, which was least happy of all, because busy people can not afford to waste time destroying such a weather-damaged and unlovely old straw-man as this. The average human being likes to be controverted cleverly and on something really difficult and comparatively original. He hates stupid things. And Mr. Metcalfe has said something very stupid. Please let him not do it again.

Washington, D. C.

THOMAS QUINN BEESLEY.

### The Time of Death

To the Editor of AMERICA:

A useful and consoling booklet has lately been published with the title "A Little Book of Comfort in Time of War." It is a publication of the English Catholic Truth Society, and its author is Mr. Edward Ingram Watkin. His was a happy thought. His

little volume will bring consolation to large multitudes of sorrowing hearts; and, what is better still, raise their thoughts heavenward and sanctify them by bringing about a gentle submission to the Divine will.

There is, however, one passage in the little work of which we can not approve, because it is not true doctrine. Yet it is laid down as the infallible teaching of the Church. We quote the writer's own words. He says:

*As Catholics we possess absolute certainty that every death on a blood-drenched field of battle was ordained from all eternity, as the best provision for each man who there lost his life. God, foreknowing all that each would be and do, decreed that the thread of his individual life should be so interwoven with the web of public history as to break off at that particular point of time, for so it would be best for that soldier's immortal soul. Even if the man in question should alas! be lost eternally, even so would this remain true, for had he lived longer, he would have added to his sin, and therefore to the intensity of his punishment (pages 33, 34).*

We have italicized the objectionable statements.

First, we ask where does the Church teach that doctrine, so as to give us absolute certainty regarding it? We suppose the author had in mind the consoling words of St. Paul's Epistle to the Romans (viii, 28): "We know that to them that love God, all things work together unto good." But this is not said of those who do not love God, who are in mortal sin.

In fact Christ tells us distinctly that "It were better for him (Judas) if that man had not been born" (Matt. xxvi, 24). Of course it would likewise have been better for Judas if he had died in his infancy. It would have been better for any one who dies in sin, whether on the battlefield or elsewhere, if he had died while he was in the state of grace, or if he had lived long enough to repent of his sins and lived to prepare worthily for a holy death. It is certainly not revealed that no one who is lost would not have been saved by God's grace if he had lived longer; nor is there any argument from reason to make such a statement probable. Rather the contrary is the case.

Chicago.

CHARLES COPPENS, S.J.

### Successful Examinations in England

To the Editor of AMERICA:

In one of your recent numbers we read of the success of the Catholic schools of Ireland in the public examinations. The record was a glorious one. I am sure that Catholics in America will be no less glad to hear of the triumphs of the Catholic colleges and convents of England. The year 1914 is surely a record one. There were nearly twenty thousand young girls and boys entered for the Oxford Senior, Junior and Preliminary Divisions. In the Senior the first two places were won by the students of the Jesuit College of Wimbledon, and out of seventy-six first class honors seven fell to Catholic schools. In the Junior Division the first four places were taken by Catholics, Wimbledon College again capturing the much-coveted first and second places. In the Preliminary Division Wimbledon again continued its triumphant course, two of its pupils tying for first place, while another of its pupils is placed fourth. What is still more creditable to the Catholic schools of Great Britain is that the only two Exhibitions offered were taken by Catholic pupils, Wimbledon being again the lucky college to secure them. The high places secured by many of the convent girls manifest the high grade of study aimed at and attained by the convents of Great Britain. The percentages of those who passed in Honors are greatly in favor of Catholics. This magnificent record of Catholic pupils in Great Britain ought to serve as food for thought to those among us who are ever complaining of Catholic schools and asserting that the education given in Catholic schools is inferior to that given elsewhere.

Springhill, Ala.

E. I. FAZAKERLEY.

# A M E R I C A

## A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 6, 1915

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the act of March 3, 1879.

Published weekly by the America Press, New York.  
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;  
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:  
United States, 10 cents a copy; yearly, \$3.00  
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:

THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.

CABLE ADDRESS: CATHREVIEW

*Contributions for the Mexican fund may be sent direct to AMERICA.*

### Chinese Metaphysics

ONE of the first lessons the student of logic learns is the relation between cause and effect, and, incidentally, he gets to know something of the Law of Sufficient Reason: at least he did so until the logic of the newspaper correspondent burst upon an expectant world, and enunciated the happy doctrine of effect from any or no cause, or the Law of Insufficient Reason. And for this evangel the Boston correspondent of the Springfield *Republican* has been elected a chosen vessel.

At Governor Walsh's reception on Washington's birthday, the *Republican* correspondent saw two singular incidents which could be said to indicate the presence of war in Europe. One was a company of some two or three hundred boys of the St. Vincent Brigade, in white military uniforms. The other was the organization known as the St. Mary's Cardinal Cadets, also in regimentals, but red. The connection is, of course, obvious. The boys were Catholics: there are Catholics in Europe. They were in uniform: there are Catholics in uniform in Europe. By a process of Chinese metaphysics the conclusion is drawn from the premises, and the Law of Insufficient Reason is established. This is an outward and visible sign of the inward and intellectual vacuum induced by the newer logic.

The presence of the boys—young Catholics in arms!—"seemed to indicate that here was a large number of boys from ten to fifteen years of age who are receiving regular military training and being accustomed to the manual of arms. In these days, when there is so much sensitiveness upon race and religious matters, such a display of military training in such a quarter could not but be noticeable." The greatest loss our Protestant brethren sustained, after they lost the Faith, was the loss of the sense of humor; for there can be conceived nothing

more grotesquely solemn than to see in a few Catholic boy cadets a vision of free America being handed over, body and soul, to the power of the Pope by force of arms: and Mr. G. K. Chesterton says that solemnity is the special mark and seal of Satan! The faculty of "seeing things," hitherto confined more or less to seers, clairvoyants and lunatics, would appear to be in process of extending itself to the journalistic profession, while a convenient close reason for the rule of *non-sequitur* leaves the ground clear for many a hearty run from insufficient causes to lurid effects.

When the soldiers of Washington's army, near Boston, in 1775, prepared to celebrate "Pope Day," the General issued an order that, "having been apprised of a design formed for the observance of that ridiculous and childish custom . . . he can not help expressing his surprise that there should be officers and soldiers in his army so void of common sense as not to see the impropriety of such a step."

And it has been left to the *Republican's* correspondent to make use of the celebration of General Washington's birthday to see in the spectacle of young lads being trained in manliness, reverence for authority, and patriotism, merely a vehicle for a covert sneer of disloyalty flung at the descendants of those same American Catholics to whom he said: "I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution, and the establishment of your Government."

"Observers," continues the *Republican*, "would be sure to ask the question, why this class of boys, rather than all other kinds of boys, are being given military instruction." Unless the New England sense of observation is *sui generis*, observers will know perfectly well that military instruction is given at countless schools throughout the country, irrespective of religious denomination; and are more likely to ask the question, why this class of observer, rather than all other kinds of observers, is being given the post of newspaper correspondent.

### The Cult of the Comfortable

IT is the rather inglorious distinction of the American people to have invented the cult of the comfortable. Side by side with strength and vigor of purpose, we have developed a craving for such refinements of luxury as minister to bodily ease in a degree unparalleled by anything in Europe. England indeed knows the word, but it is not given over to the quest; France, with all its frivolity and love of pleasure, has not even the word. "Comfortable" had to be imported into its vocabulary, and to-day, though the Academicians use it, quotation marks still show that it is an alien and not a native product. With us, however, the desire to be comfortable is almost universal; it has pervaded all classes; it has taken from us much of the old energy of our national life.



The Lenten season is a protest against this quest for the restful and easy and pleasant things of life. The purpose of its gospels is to rouse us from our lethargy and from our weak yielding to self. Life upon earth is a warfare, and the Christian who would not be false to ideals must be strong and militant in self-denial. Our struggle is with the powers of darkness. Now Christ long ago pointed out the folly of trying to cast out devils by Beelzebub. Allies do not fight among themselves. We can not do what the Son of God did not even try to do. We can not cast out sin by yielding to one of the capital sins. There is no easy road to "the Celestial Jerusalem." "The kingdom of heaven suffereth violence, and the violent bear it away." The violence of which there is question in these words of Our Lord is principally violence against oneself, a thing with which the cult of the comfortable is utterly at variance. Out of our hearts we have to cast the devil, and this can never be done by softness. Sloth is no defence whatever. It is not even the armor wherein the most foolish of men might trust. Discipline of soul and body is called for by the Church, contrition also and penance, and this not merely to atone and satisfy for personal sin, but to bring both mind and body into subjection, and to fill them with force and resolution to fight, not for pleasurable idleness and enervating ease but for the better, the nobler, the more worthy things of life, the things that endure beyond the passing of time.

#### The Champagne Bottle and Billy Sunday

THE postal authorities are at last aroused. The country is saved.

A few weeks ago, an individual in Philadelphia, mailed a bottle of champagne to a friend in New York, bidding him "drown his sorrows" by imbibing thereof. But a lynx-eyed kill-joy, in the guise of a Postal Inspector, intervened, and the charitable person from the City of Brotherly Love was compelled to pledge himself in the sum of five hundred dollars, to appear before a jury of his peers, and explain this heinous violation of the postal laws.

The second instance of the extraordinary alertness now pertaining to our postal officials comes from St. Louis, the home of a paper devoted primarily, it would seem, to the promotion of blasphemy. In an evil hour the editor published a cartoon of Billy Sunday, "intended to mean and signify," reads the indictment, "that the said William A. Sunday, commonly called Billy Sunday, was not, and is not, a sincere and conscientious preacher." Indictment? Alas, one must speak of indictment. For one Wilberforce Jones, of Cushing, Oklahoma, was forthwith moved to lodge a complaint, one complaint, be it noted, with the postal authorities. Immediately the mighty engine of the law began to creak, whirl, roar. Things happened. The editor, and eke the publisher, were haled before the United States Commissioner. Fur-

nishing bail in a suitable amount, they now breathe the free air of the Missouri metropolis. But they, too, await trial for violation of the postal laws; specifically for sending a cartoon of Billy Sunday through the mails.

Great is Wilberforce Jones, of Cushing, Oklahoma. Upon what meat has he fed that he is become so terrible to our quondam supine postal authorities? The meaning and intent of the Billy Sunday cartoon sounds like the panegyric of a saint, when compared to the catalogues of crime attributed to the "Bishop of Rome," and other officers of the Catholic Church, and obligingly spread throughout the country by the postal authorities. Mr. Jones, it seems, made but one complaint. Action followed. At a moderate estimate Catholics have made about a quarter of a million. But the postal authorities only smiled, and smiled, and smiled, and continued to issue receipts for postage paid on these catalogues of crime. Why the difference? We pause for a lengthy and muddled reply from the Solicitor-General of the Post-Office Department.

#### His Name is Hogan

A GENTLEMAN who rejoices in the classic patronymic of Hogan has received the Victoria Cross. According to reports, he is as modest as he is brave, and of his bravery there can be little question. By a newspaper headline he is accredited with the efficiency of an army, or at least a regiment. While there may be a touch of epic color in this account, Sergeant Hogan's superior officers considered that this Irishman's valiant feats were worthy of striking recognition, and he was recommended, despite his name, for the Victoria Cross. Now he has a decoration, the highest military distinction that England can confer, and his name is still Hogan, plain, everyday Hogan. It is not at all likely that he is connected with the family in Boston who found this horribly vulgar name of Hogan, a veritable lion, blocking the path along which lay the pursuit of life's higher ideals. If he considers the matter at all, and being a man and a very gallant gentleman, he very probably does not, Sergeant Hogan, V. C., is doubtless content to take his rank with Napoleon, as the founder of his own dynasty.

#### Dr. Carroll's Statistics

THE Reverend Doctor H. K. Carroll is again before the public with a new and thrilling show of religious statistics. Dr. Carroll is the Hagenbeck of figures. He can make them lie down, roll over, or sit up and bark, at the word of command. As a rule, a respectable society, secular or religious, is accorded the right of specifying the conditions upon which it grants membership, and of certifying the number of its members. Its reports are not rejected on the ground that its members have not qualified for admission into quite another so-

ciety. Thus, one does not question the statistics issued by the Knights of Pythias, by objecting that very few of the Knights are Companions of the Bath. But Dr. Carroll may; for he considers that it is he, and not the Catholic Church, who has the sole right to define what constitutes membership in the Catholic Church.

Dr. Carroll's methods are peculiar. Compiling, in 1915, the statistics for 1914, he takes the membership of the Catholic Church for 1913. Then he deducts fifteen per cent., for, says our learned Doctor, baptized children, who have not received the sacrament of Confirmation, are not members of the Catholic Church. The fact that for nineteen centuries the Catholic Church has held that Baptism, and not Confirmation, makes one a member of her fold, and that in consequence a baptized baby is as truly a Catholic as Benedict XV makes no impression whatever upon the impervious Dr. Carroll. He knows better. He can allow no exception to his rule, he proclaims, and then proceeds to make his figures roll over by accrediting 3,165 members to the Japanese Church and 100,568 to the Orthodox Friends. It need not be remarked that neither the Japanese nor the Friends administer the sacrament of Confirmation.

Perhaps it might be impolite to point out that, from the viewpoint of Catholic theology, the Methodists lack this sacred rite as completely as the Friends and the Japanese. Were a Catholic statistician to adopt Dr. Carroll's rule, he would report the astonishing fact that there are no Methodists in the whole world.

#### Pounding a Theatrical Manager

"THERE would be no smut on the American stage to-day," announces a prominent theatrical manager, "if the public did not want it. Don't pound the managers. Pound the public."

The old excuse! "Don't pound me," says the fiend who sells drugs to school-children. "The children want it. Pound the children." "Don't pound me," pleads the politician who buys his office. "The voters want my money. Pound the voter." "Don't pound me," cries every rascal who panders to the lowest in his fellows. "I cater to the wants of many. Pound my patrons."

Does the manager expect to be taken seriously? What trafficker in sin but could make the same excuse?

#### The Right to Defame

SUPPOSE that a person, himself of dubious reputation, should inform you with every possible sign of merriment, that your mother was always a thing of shame. Should his merriment bring him to the hospital for repairs, you have failed, doubtless, to practise heroic charity. But have you invaded his right of free speech?

Suppose, further, that this vile thing, by lure of an appeal to man's lowest passions, draws a crowd into a public hall, where, for a price, he defames not only your

Protestant mother, your wife, your daughter, your sister, but makes the vilest charges against every Protestant woman in the community. Can this mud-born monster, to whom Caliban is an angel of light, claim that the law, which sometimes stops his unclean mouth, has deprived him of his right of free speech?

Change "Protestant" to "Catholic." Then you have a faint picture of the indignities which have been heaped, not only upon our consecrated nuns, who give their lives to the service of God in prayer and the alleviation of every form of human suffering, but upon every Catholic woman who makes use of the Sacrament of Penance.

There is no lack of smug journalists who think it shocking, that Catholics, goaded beyond endurance, recently endeavored to remove an unspeakable "ex-priest" from the community by pelting him with tainted eggs and derelict vegetables. It is shocking. Mobs are always unwise and unlawful, and may easily become criminal. But it is ridiculous to claim that this beastly person has a constitutional right to introduce his Yahoo practices into a decent community. No one has a constitutional right to defame. Of those who listen to him, it need only be said that like loves like.

#### Once Upon a Time

THERE was a man who had two good friends and they were very true to him. He understood that they were friends of his father too and had promised that they would take particular care of the son. They were not demonstrative or obtrusive friends. In fact, the man was often ashamed of himself that boisterous and boon companions more frequently rang his door-bell and dined with him. Sometimes indeed the man was stricken with twinges of remorse and on making up a theater-party or planning a fishing trip or some other pleasant jaunt, he sent his friends an invitation to be present, but they declined. "Chaps like us," they answered, "would only be in the way."

The man could not remember when Constant and Victor, as his father called them familiarly, entered into his life. As with most thoughtless and unreflecting youngsters, he took favors from all sides and paid but little attention to his benefactors. One day, however, in the September after graduating from the High School, he was wondering what he must do, when whom should he meet but Constant. "What's the matter?" he was asked cheerily, and, on giving his answer, he was persuaded that the place for the High School graduate was college. Victor was not near at the time, but fortunately happened in at the end of the lad's first month at college and safely tided him over a fit of blues. The man, reviewing his college days, could not say to which of the two he should be more grateful. Constant came to visit him more frequently, but Victor came on special occasions and just when needed. When they came together, as not infrequently happened, the man remembered those oc-



casions as red-letter days of his college career. Often he noticed that Victor's visit followed closely upon Constant's, and he suspected that there was an understanding between them. Several occasions stood out prominently, and he recalled them with special gratitude to Victor. There was the finish of the mile-run when he thought he should never head the rival runner. It was just then when all seemed lost, he heard Victor's voice and its thrill lifted the lead from his feet, unwound his dead muscles and hurled him over the line a winner. Again, it was the night of the prize debate. He rose for his rebuttal with a feeling that all was lost. He caught sight of Victor's eyes fixed shining upon him and fought like one inspired and turned defeat into success. Most gratefully of all he remembers the day he was about to give up college, even despite the urging of Constant. He fortunately heard from the other friend, and Victor's eloquent message kept him studying till he received his diploma and degree. "It was Constant," he told everybody, "who brought me to college, but it was Victor who made me graduate."

The man's friends had come to spend a night with him. He had wished to thank them for his success in life and finally he had prevailed upon them to visit him. No others were there. The meeting took place in the library. When he clasped their hands, it was already growing dark. "My good friends," the man said tremulously, "I have not shown you the gratitude you deserve. You have stood by me always. More so when I faced life than when preparing for it. I was beginning to dissipate, when you, Constant, checked me and you, Victor, held me fast. Were it not for your help, I should never have dared to follow what was right in my profession and would not be occupying the high position which I now hold."

Then in rivalry the two friends told the man some of their many exploits. Constant it was who had inspired a Great Leader to fit Himself for His career amid the privations and the solitude of the desert, and Victor came in opportunely to comfort the Leader when the struggle was at its worst. "It was I," said Constant, "who made the Leader enter bravely into His Agony." "It was I," returned Victor, "who made Him, being in His Agony, to pray the more." "Who then are you?" cried the startled man. "Are you not my father's friends?" "My name is Courage," replied Constant. "And mine, Pluck," answered Victor; "And we always see the Face of thy Father Who is in heaven," said both. At that the man looked up dazed and saw no one, but only the moonlight falling upon his Crucifix.

## LITERATURE

### Poetry and the People

THE members of the theatrical company are peering through convenient holes in the scenery with heart-chills at the empty seats and heart-thrills where they see unbroken ranks of the audience. Only the leading man or the

old-timer holds off in disdain or affected indifference, but give them a clear stage, and the glued eye steals a surreptitious glance. The arts want an audience. The poet may appear more indifferent than speaker or actor because the audience is not so immediate or pressing a need, but no poet will be content to soliloquize or issue closet poems for a select clientele. A poet does not wish to be a mere carver of bric-a-brac. He has a message, and he does not sing it to the empty air. If his audience is not now filling up the seats in front of his stage, he hopes that from years and centuries and cycles, he may gradually call enough listeners of his message to gratify at least his prophetic eye.

The poet mourns for his lost inheritance, when he was the bard who issued religious oracles, the minstrel who embodied his country's heroes in stirring verse, or the troubadour who sang of love and home and war. He is ill-content with the bottom of the magazine page when his ancestors were in temple and castle. Not the orator only, but the poet and all artists strive each in his own way to be popular, and the poet ought to feel the pulse of the people, if he would avoid the hieroglyphics of mere symbolism by thinking to himself, or become maudlin and incoherent by talking to himself. Homer talked to his fellow-men and kept his feet on earth and his head out of the clouds. He took the story-songs which the people liked, and in them he delivered his message. The epic after Homer grew conventional and artificial and retired into a closet. Then poetry went out again where the people were and took their songs, which, in course of time, etherealized into subtle lyrics and drifted into the closet. Once more the people were approached and their village masks and rude miracle plays were lifted by art into the drama. Will the drama of to-day succumb to the popular picture plays? Will it stereotype into a fossil and remain in a closet, or will it, as seems more likely, be rejuvenated by touch with the "movies" and display new forms of art. Pastoral poetry followed a like course, from the people to Theocritus, to Virgil, to Italian and French poetical shepherds and shepherdesses, who most likely could not tell a sheep from a goat.

Poetry, then, is not content with the closet; it insists on being abroad and in touch with the people. If its various species become conventional they are discarded for what the people like; if its forms lose their spontaneity by hardening into rigid moulds, the moulds are broken, and fresh forms are sought; if the language is transformed into fossil ornamentation, a Wordsworth will wish to have poetry frankly speak in the language of the people. Browning will rebel against the smoothness of line and ease of rhyme; Patmore will chafe at the shackles of verse which Whitman will utterly break; Kipling, following Thespis and Tyrtæus and Theocritus, fares forth to life and comes back with new quarrying from the rough cliffs, ready for poetry's enhancing sculpture and polish. Then, again, art and conventionality and decay.

Poetry will be heard, and why should it not? The poet claims to be a seer, and have visions of the truth not vouchsafed to other men. He is on fire with his message. He will not be a mere revealer of nature and luxuriate in the asphodel meadows of sheer description, whose abundance too often means mental barrenness for the readers. He might poetize a star, as a painter paints it, "when only one is shining in the sky," content simply to reveal its beauty in its perfect being, its ontological truth and ontological beauty, we might term it. That will be a poem indeed, but he will see other truths in a star, truths of knowledge, intellectual truths, and he will manifest their perfection and beauty. Beauty is the handmaid of truth; the luster and resplendence of reality. The poet will reveal logical truth, and his audience will again

taste the fine flavor of the beauty we mean, and experience the delights of mental appreciation which are the proper and peculiar harvest of beauty. The poet is not yet content. There is more truth still in his star. "The heavens are telling the glory of God" and the poet will with the Psalmist see the law of God in the firmament on high. The poet will have visions of moral truth and will want his listeners to act in accordance with them. He will have recourse to the grandeur of eloquence. Then the good, which is the source of emotion and of all action, will be vested by poetry with appropriate beauty. The poet will reveal the beauty of joy, the beauty of desire, of hope, of love, of good, and thus he will reach with the help of eloquence to the heart of the people.

So have acted all the poets. Professor Murray would have us believe that the legion whose name according to him is Homer, expurgated Greek religion of many of its cruelties to teach a higher morality. David taught in his psalms and Isaiah in his prophecies and Job in his lamentations as well as Horace with his *aurea mediocritas*. Wearing the mask of apparent beauty and apparent good, come the evil teachers, Shelley with his revolt and atheism and Swinburne with his hedonism. The poets will have an audience, they will teach, not like professors, but rather like prophets. They lay open their truths to our intuition rather than to our reasoning powers. They do not drag us through a syllogism, but entrance us with a vision wherein truth and beauty are united. Eloquence will reach out its hand to poetry when eloquence is aflame with love of good. Then poetry will fascinate the mind with its high beauty and eloquence will capture the heart with its entrancing good, and like a chivalrous and fiery knight with his fair lady, they will attract the eyes of the world. Poetry will win its audience.

FRANCIS P. DONNELLY, S.J.

## REVIEWS

**St. Clare of Assisi.** By ERNEST GILLIAT-SMITH. New York: E. P. Dutton & Co. \$3.50.

Partly as an inheritance from the romantic age in which he lived, partly as a result of his own paradoxical character, the story of St. Francis of Assisi, of St. Clare and others of his companions, has come down to us intricately interwoven with a tissue of what must be considered purely legendary. One result of this has been that there has arisen, outside the Church, a class of persons, who, having scant regard for saints as such, have nevertheless brought into being an esthetic and sentimental cultus of St. Francis and Franciscanism; a class to whom the beauty of holiness combined with sanctified common sense would make no very great appeal, a class whose leanings were more toward such medieval attitudes and pious antics as they might discern in the lives of those whom they patronize. Although the plain truth is that the saints, medieval or otherwise, were in their day no more romantic or medieval than a Wall Street broker is in his.

Mr. Gilliat-Smith's plan is to set down a critical life of St. Clare, for which purpose he has gathered together all the available evidence of contemporary witnesses and the later medieval writers, from which he presents the life of the saint in an interesting light. He has thought it best, in the interests of truth, to clear the ground somewhat first of all, and with this intent goes carefully into the alleged corruption of the Church at the time of St. Francis' conversion. It will be seen that the fact that there was in existence a remarkable and widespread spiritual and evangelical activity is a complete refutation to the charges of writers such as Sabatier, who would picture the Church as in a state of complete decadence when St. Francis stepped in to save her from extinction. The author sees no reason for believing that St. Clare belonged

to the family of the Sceb, and finds sufficient proof in the death of her father, when she was about nine years old, to put out of court the romance that some ten years later he tried by force to prevent her taking the veil: so the story of the midnight flight to San Damiano is accounted for by other means than the wrath of an irate parent.

Mr. Gilliat-Smith is candid and honest, and does not disguise the fact that in some instances he "suspects" and "conjectures"; but of his impartiality in the interests of historical truth there can be no doubt. This is perhaps his reason for being somewhat hard on Thomas of Celano, of his outspokenness on behalf of Brother Elias of Cortona, and of a perceptible diminution in appreciation of the lamblike qualities of Brother Leo, whose praises are in the "Fioretti"; while the Bollandists are laid under contribution to restore Brother Juniper to his (original) position of *jaculator* and not *joculator Domini*.

Of St. Clare herself the author draws an admirable picture, and her sanctity is none the less eminent because he considers her to have been a practical and strong-minded woman.

In the first days of his generalship he [Brother John Parenti] fell foul of the Seraphic Mother in the matter of her chaplains and, like all who crossed swords with that redoubtable woman, he soon found himself shamefully worsted.

The story of St. Clare putting the Saracens to flight by appearing before them with the monstrosity in her hands is vouched for by Thomas of Celano alone, and is not given in the bull of canonization of Nicholas IV or in any contemporary writer, and this inclines the author to the opinion of the above-mentioned Pontiff that the city was saved by the saint's prayers. The statement that St. Clare was "tonsured" (page 53 *et al*) is somewhat perplexing, unless by that the author refers simply to the fact of the saint having her hair cut off when she received the religious habit from St. Francis. Mr. Gilliat-Smith denies with energy, the story of St. Clare and one of her nuns supping with St. Francis at the Portiuncula.

The second part of this book deals with the Rules observed by the Poor Ladies, and it is interesting to note how far the Rule was influenced by the Benedictine Rule. The Life is a very readable one and, in many respects, is apt to revolutionize the general ideas held regarding the foundation of the Franciscan Order; certainly, the author has succeeded in demolishing many of the pet ideas of those whom he terms "Franciscan sentimentalists," and has given us a work of great value to students on the life and times of St. Francis.

H. C. W.

**The Graves at Kilmorna, a Story of '67.** By CANON P. A. SHEEHAN. New York: Longmans, Green & Co. \$1.35.

This, the last story written by Canon Sheehan, is simple, interesting in itself and serves to convey to his countrymen concern, hopes and fears excited in the writer by the present trend of things Irish. He divides it into two parts, which might well bear the titles of Ireland Patriotic and Ireland Political. The year '67 connotes the last abortive effort to overthrow the rule of England over Ireland. The trial and conviction of the hero for treason-felony gives Canon Sheehan an opportunity of putting before the public, in the "speech from the dock," the ideals and claims of Ireland, and ably does he avail himself of the occasion. The words of the judge, in passing sentence of death on the accused, state plainly and forcibly the position of England, and leave on the mind of the reader the realization that the days of physical force are over; and there is no escape from the conviction that ballots, not bullets, must free Ireland. The commutation of the death sentence into penal service in England gives the author an opening to expose the brutality exercised toward the political prisoner. The felon is pardoned, returns to Ireland, resumes



an honorable business, but takes no part in politics. Ideals have changed, principles have worked loose, education, always anti-national, has become shallow, religious influence is weakened and selfishness is everywhere. It is a sad picture, but Canon Sheehan leaves us one ray of hope, the life typified by Mount Melleray. The author has written well his last caution to Ireland.

P. J. D.

**Your Pay Envelope.** By JOHN R. MEADER. New York. The Devin-Adair Company. \$1.00.

**Anti-Christian Socialism.** By REV. C. L. DRAWBRIDGE, M.A. New York: Longmans, Green & Co. \$0.40.

Mr. Meader, formerly editor of the *Common Cause*, has confined himself in his work to the economic aspects of socialism. His refutation of the fundamental Marxian principles is clear and popular. Particularly happy is his answer to the soap-box orator's promise of fabulous pay for little work under the socialist régime. Conservative socialists are content with holding out the hope of a six-hours' working day and a \$2,000 wage. In the rosy horizon of the socialist future, however, there are no limits set to the shortening of hours and the raising of wages. The arithmetical calculation by which such promises are established is simple, but erroneous. To the fallacy that under socialism there will be less work and higher pay Mr. Meader opposes the nowise unimaginable possibility of there being no salary at all, but rather a big deficit. The author's implying, however, that we may justly "get the industries away from their present owners" if only the workers could absorb all the profits is unguarded. The assumption, moreover, that "the worker is justified in not being satisfied with his lot," admits of limitation and distinction. So too, while insisting upon the necessity of labor organizations, there is evident need of discrimination in our approval of existing conditions.

While Mr. Meader has produced a book that will excellently serve to refute the economic fallacies of socialism, the Reverend C. L. Drawbridge has confined himself to another aspect of the question: the prevalence of the atheistic element in socialism. His method of first offering without any hint at a solution, the entire socialist argument against Christianity and only in the latter and shorter part of the work making his reply, may not be the most prudent for popular purposes. The book is well suited, however, for the educated Christian reader seeking to prepare himself to meet the arguments of socialism. Though not a Catholic clergyman, the author is Catholic in his point of view. The treatment of socialists is fair, restrained and sane and the conclusion that "socialists tend to be irreligious and anti-Christian and that the opponents of religion tend to be socialists" is entirely just.

J. H.

**Edward Rowland Sill, His Life and Work.** By WILLIAM BELMONT PARKER. Boston: Houghton, Mifflin Co. \$1.75.

The subject of this biography was a New Englander who wrote good verses and taught school with success. Particularly interesting are the chapters which describe his undergraduate days at Yale: 1857-1861. The college was then a sternly Puritan institution, relations between professors and pupils were most unsympathetic, and since the dreary Calvinism that pervaded the place drove young Sill into a revolt against revealed religion, we may add one more to the losses the dour Genevan's system has cost Christianity. The "great revival" that swept through the country in '58 was especially enthusiastic, of course, at Yale. All the students except Sill and a few others "joined forthwith the church," but this book records that the ensuing "reaction was frightful. There probably never was at Yale such an orgy of dissipation as during the following autumn."

After graduating Sill took ship for California, and there became a banking clerk and postmaster. He then began the study of law, then thought of medicine, and then went to Harvard to be a Unitarian minister. That career he soon gave up, however, and meditated going on the stage, but became instead a schoolmaster, and a good one, in Oakland. A large portion of his remaining years were devoted to the cause of education in California as he was closely identified with the beginnings of the State University and of Berkeley. Here is some excellent advice he gave a young teacher:

1. Don't *care* in the faintest possible degree what the children *think* of your doings. (You may *think* as much as you please of what they *care* for. They have tender little hearts.)
2. Don't try to do (or have them) two days' work in one. Little by little, and the least things first, and *many times repeated*.
3. Their education consist mainly in *their working; not yours*. Sometimes the teachers that work hardest do the poorest work, on that very account. (Your work *out* of school, of course, helps them: but I mean, in.)
4. If you find yourself getting excited, or talking loud, or moving quickly (*i.e.*, hurriedly) just *stop*, and let the steam go down. Give the children something to do quietly, as a composition on "What I should like to have," or something, meantime.

Owing largely to his "liberal" religious opinions Professor Sill was obliged in 1882 to leave Berkeley. He at once devoted himself altogether to literature. He published a volume of poems, had a hand in starting the *Overland Monthly* and became a frequent contributor to the *Atlantic*. The last few years of his life Sill passed in Ohio, where he died unexpectedly in 1887. The selections the biographer has made from Mr. Sill's letters contain fine tributes to the teacher's high calling and show what excellent literary judgment the writer possessed. Though Mr. Parker's "Life" by being delayed ten years, has doubtless gained in many ways, had it been published in 1905, he probably would not have remarked that a certain "proposition was turned down." There are eight good pictures in the volume.

W. D.

**Elizabeth and Mary Stuart.** By FRANK A. MUMBY. Boston: Houghton, Mifflin Co. \$3.00.

The beginning of the feud between the English and Scottish queens is recounted in this volume, forming as it does one of a series that the author intends to give to the public, to illustrate the history of England by means of contemporary letters. In these pages we find the hopes and fears not only of the rival queens but of those in the public life of that very complex but interesting period of English history. The reader is given an insight into the duplicity of Elizabeth's character, her procrastinating policy in the marriage question, and her selfish and unpatriotic attitude toward the succession, that only such documents can furnish. Then too, the trying position of the hapless Queen of Scots, the effect of French influence on her girlhood days, her rivalry with Elizabeth and her infatuation for Darnley, are seen in the views of the time and from the standpoint of the sixteenth century.

Although a few of the letters are based on prejudice they reveal some of the secret workings of the foreign and domestic policy of Elizabethan England. The diplomatic intrigues of the first years of Elizabeth's reign and the early links in the chain of events that led to the climax in the tragedy of Mary Stuart, can be followed step by step in the correspondence of ambassadors and courtiers who watched every move with tense interest.

Mr. Mumby has endeavored to present an impartial contemporary narrative of a very bitter period in the Empire's history. His notes and comments on persons and events as they are unfolded before us in four hundred pages are fair and bespeak careful investigation and research. His frequent reference to

Froude, however, does not add weight to the historical value of his work. On page 264 there is printed on the authority of Wright a resolution of the Pope's council at Rome in 1563, that is as ridiculous as it is false. It is the only stain on a clean piece of historical criticism.

G. C. T.

### BOOKS AND AUTHORS

In "The Lone Star Ranger," the book heading the list of January's "best-sellers," there are so many "bluggy" shootings that twenty years ago the story would have been bound in paper covers and sold for ten cents. The dime novel, however, was clean, which this book is not. "The Eyes of the World," already noticed in AMERICA, is a dangerous novel that manages to keep "popular," and "The Patrol of the Sun Dance Trail" is a harmless tale of the Canadian Mounted Police. In "Mr. Grex of Monte Carlo," Mr. Oppenheim has written a novel which is no better nor worse than its many predecessors. He has undoubted power, which it is to be regretted he has again devoted to a story of marital intrigue. "The Pastor's Wife" can not be recommended, but in "Bambi," the last of the six on the *Bookman's* list, there is no great harm. In announcing "The Ragged Messenger" (\$1.35), Bobbs Merrill Company are at pains to assure the public that no matter what may have been said of the author's previous volume, no charge of salaciousness can be brought against the present powerfully written work. In spite of their protest, there is a taint in the book which, if not exactly salacious, is far too realistic to make it a fit novel for any young person, or acceptable reading for any Catholic.

A "First Book for Italians," written by Bernard H. Burke. (Edward E. Babb & Co. Boston) is well adapted to its purpose. The lessons are so arranged that the beginner can easily improve his knowledge of English gradually and without fear of being confronted with any words which would be hard to pronounce and still harder to spell. The author's aim is to be as simple as possible. The double arrangement of the sounds of the alphabet, and the words preceding each lesson which are followed by their equivalent in Italian will help the student to learn our language rapidly. The book should prove of great value to our Italian immigrants.

The March *Catholic World* opens with a well-written paper by Dr. Edmund G. Shanahan, entitled "A Returning Cave-man," in which it is pointed out that the boasted "after-Christian morality" owes all that is good in it to the influence of the Christian tradition on public opinion. There follows an interesting sketch of Cardinal Mercier's personality and career, by W. P. H. Kitchin; an examination of "Hamlet," by Father McNabb for autobiographical data regarding its author; a good picture of Paris in war time, by Charles Bannan, in which he indicates the religious change that has come over France by this anecdote:

Recently, Paris learned of the death of a young and talented writer, M. Ernest Pischari, killed at the head of the battery of which he was lieutenant. He was the grandson of Renan. He was a Dominican Tertiary, and had just resolved to enter a religious order when the war broke out. In the midst of his occupations, even in the army, he never neglected the daily recital of his breviary. The book his grandfather, Renan, had flung away he picked up and used faithfully. In the words of his own hero in "The Call to Arms," "he stood with his fathers against his father." We have here, it would seem, a picture of France herself, the France of to-day returning to her traditions, the Paris that rivets our attention, a calm Paris, a Paris no longer frivolous, no longer skeptical, a Paris that believes.

John Ayscough contributes a critical estimate of Swinburne, Hardy and Meredith; and Dudley G. Wooten reviews

Mexico's history since she broke away from Spain ninety-three years ago.

A new edition has been published of Archbishop Landriot's "The Valiant Woman" (Burns and Oates, 2 shillings), a series of seventeen instructions he gave, when Bishop of La Rochelle, to the Ladies of the Society of Charity. The discourses are practical, reflect, as was to be expected, social conditions that prevail in France, and have been well translated by Helena Lyons.—In "An Eight Days' Retreat for Religious" (Herder, \$1.50), the Rev. Henry A. Gabriel, S.J., has arranged a development of the Exercises that those who "make their points" privately will find of value. The author acknowledges his indebtedness to Fathers Roothan, Meschler, Nonell, etc., and suggests readings, patrons, and the like, for each day of the retreat.

"The Elder Miss Ainsborough" (Benziger, \$1.25), the central figure of a new novel by Marian Ames Taggart, is painfully unselfish, while her half-sister, younger by a decade, is selfish with an intensity which deepens with years. The fond devotion and self-suppression of the elder sister are potent factors in the spoiling of the younger. "Devotion is like most things," says their keen-witted old Aunt Huldah. "It needs mixing with sense." In the dear school of experience the heroine is gradually, and through many tribulations, brought to her senses. To supply the needful tribulation, the hero acts at critical moments with exasperating obtuseness. Through the adroit intervention of Aunt Huldah "The Elder Miss Ainsborough" is at last happily wedded. The story is simply and forcefully told and is worth telling.

### BOOKS RECEIVED

#### Andrus & Church, Ithaca, N. Y.:

Millard Fillmore. By William Elliot Griffis.

#### Benziger Bros., New York:

The Elder Miss Ainsborough. By Marion Ames Taggart. \$1.25; Commentary on the Psalms. By Rev. E. S. Berry. \$2.00.

#### E. P. Dutton & Co., New York:

Pro Fide: a Defence of Natural and Revealed Religion. By Charles Harris, D.D. \$3.50; St. Clare of Assisi. By Ernest Gilliat-Smith. \$3.50; Practical Mysticism. By Evelyn Underhill. \$1.00; Jesus and Politics. By Harold B. Shephard. \$1.00.

#### B. Herder, St. Louis:

The Church and Usury. By Rev. Patrick Cleary. \$1.10; The Curse of Adam. By P. M. Northcote. \$0.75.

#### Houghton, Mifflin Co., Boston:

Kitchener. By Harold Begbie. \$1.25; The Higher Individualism. By Edward Scribner Ames. \$1.10; The Audacious war. By C. W. Barron. \$1.10; Edward Roland Sill; His Life and Work. By William Belmont Parker. \$1.75; Fantastics and Other Fancies. By Lafcadio Hearn. \$3.00; The Early Church. By George Hodges. \$1.75; A Reluctant Adam. By Sidney Williams. \$1.35; Prescriptions. R. C. Cabot, M.D. Selected by Edith Motter Lamb. \$0.50.

#### John Lane Co., New York:

A Playmate of Philip II. By Lady Moreton. \$3.00.

#### J. B. Lippincott Co., Philadelphia:

How Belgium Saved Europe. By Dr. Charles Sarolea, with a Preface by Count Goblet D'Alviella and an Appendix by Gilbert K. Chesterton. \$1.00.

#### Longmans, Green & Co., New York:

The Straight Path. By M. J. Phelan, S.J. \$0.80; The Graves at Kilmorna. By Canon Sheehan. \$1.35.

#### Mitchell Kennerley, New York:

The World of H. G. Wells. By Van Wyck Brooks. \$1.25.

#### Neale Publishing Co., New York:

Poems. By Rev. Henry B. Tierney. \$1.00.

#### Sacred Heart Convent, Roehampton, London:

The Society of the Sacred Heart. By Jane Erskine Stuart.

#### St. Mary's Academy, Windsor, Ont.:

Salve Alma Mater: a Souvenir. \$1.10.

#### Scott, Foresman & Co., Chicago:

A History of the United States for Catholic Schools. Prepared by the Franciscan Sisters of the Perpetual Adoration.

#### Survey Associates, Inc., New York:

The Middle West Side. By Otho G. Cartwright; Mothers Who Must Earn. By Katherine Anthony. \$2.00.

#### Teachers' College, Columbia University:

A Comparative Study of the Intelligence of Delinquent Girls. By Augusta F. Bronner.



## EDUCATION

## A Model of Higher Perfection

"It is certainly very cold," said Peggotty. "Everybody must feel it so."

"I feel it more than other people," said Mrs. Gummidge.

The cold winds of investigation, our favorite indoor sport, have been bearing down of late upon our huge and efficient Commissions for the Relief of Indigent Colleges, our Punjab Medical Boards, our Institutions for Medical Research, and our other moneyed embodiments of modern charity and education. For a time, there was talk of low barometers and scudding rack, for the weather promised to be squally, and the harbor bar was already moaning. It appeared possible that the gentlemen, whose funds finance these modern charities, might be given an occasion of wailing with Mrs. Gummidge, that they were "lone, lorn creeturs," with whom "everything went contrary."

## A VANQUISHED ÆOLUS

But the storm lifted, heading toward Chicago, with Mr. Walsh in the rôle of a vanquished Æolus. Again the skies are blue. Once more the soft winds of approbation, wafted by grateful beneficiaries, call with the voice of spring, and the Rockefeller and Carnegie Foundations lift up starry eyes in joy to the fretted vault. Oil and steel are looking up, too, in the markets of the world. A grand harmonious chaunt of love and rest and meek-eyed peace, led by those eminent educators, Messrs. Carnegie, Rockefeller, and Starr J. Murphy, soothes and encircles our whirling orb. Their sole purpose in life is to do all the good they can, from Colorado and Kamtchatka even to the steppes of Tartary. In the effulgence of this nobility, let all carping criticism sink into ignoble silence. For the fate of the world is joy, when our paths are smoothed by hands that are perfect. The price of steel and oil may rise and soar, and be lifted, but the vulgar proceeds are for the uplifting of you and me. A new thing has obtained a place in the sun. Saints there are, who have given their lives for the perfecting of their kind. Few, if any, have engaged in trade for the same purpose. By day and by night, Messrs. Carnegie and Rockefeller with their miners, agents and operatives, toil for us. They work while we sleep. A sweetly solemn thought.

## THEY FEEL IT MORE

Heading, as was remarked, for Chicago, the Interstate Commission has ceased from troubling the Models of Higher Perfection in New York. The Commission gave us nothing new, except the spectacle of the good Mr. Carnegie in the guise of a comic monologue artist, but it did a good work in retelling some old stories that need retelling. Likewise it brought into the field of ascertained knowledge the fact that Foundations with blanket-charters, and persons like Dr. Eliot, do not like to be investigated. They feel it more than other people.

Considering Dr. Eliot, it appears that many of his answers before the Commission were enveloped with an atmosphere of hurt surprise. The possibility that the omniscience of a President-Emeritus of Harvard might be questioned by a Missouri lawyer, seems never to have swum into Dr. Eliot's ken. For has he not written a book on chemistry, guided a University, given to the world an elective system which is fast being discarded? Has he not with infinite art compressed within the brief compass of sixty inches, the choice marrow of the world's best books, hazarding the absurd supposition that by feeding on it for a quarter of an hour daily, one may achieve an education? Has he not, moreover, told us upon

what mental pabulum the budding intellects and tender imaginations of our seven-year-old children must be nourished? And has he not developed at least two new varieties of an ancient philosophic heresy, dubbing them, with all the pomp of bell, book and candle, "world-religion"?

## DR. ELIOT'S CREDENTIALS

These are credentials not lightly to be eschewed. But in war time, passports are scanned with care. If elaborated, signed and sealed by the bearer himself, suspicion grows apace. Dr. Eliot has no greater admirer than the President-Emeritus of Harvard. The President-Emeritus of Harvard has no more devoted follower than Dr. Eliot. Great are the uses of advertisement, as none know better than Dr. Eliot and the President-Emeritus of Harvard. Hence, while an air of hurt surprise pervaded the answers of the President-Emeritus of Harvard to the Commission, its source and origin are to be found in a genuine wonderment that any should presume to question the all-embracing perfection of Dr. Eliot.

Thus, for instance, Dr. Eliot can not see what harmful influence may possibly be exerted upon an institution of learning by a bonded corporation which makes a specialty of introducing into religious schools, a new line of non-sectarian education and religion. He is led to this conclusion by the fact that this bonded corporation actually gave the Harvard Medical School a larger slice of financial pudding than this dear child of Dr. Eliot had asked for. Now, to be sure, a medical school, fathered by Dr. Eliot, is *sans peur et sans reproche*. Anything with which Dr. Eliot may connect himself is, by the fact, a sharer in his perfection. Mark Twain once wrote that information seemed to stew out of him, *i.e.*, Mark Twain, naturally, like the precious ottar of roses out of the otter. So too does perfection exude from Dr. Eliot. He has more than the magic touch once attributed to kings, and all of the king's present prerogative of being unable to do wrong.

## HARVARD LOGIC

Again, he apprehends no peril in the fact that the legal restraints, noted in the charters of these bloated Foundations, are but loose and airy. They can not go wrong, he says, because men of the highest character, even such as himself, constitute the self-perpetuating Board of Trustees. Dullards may hold this the precise point at issue. These Foundations are in no sense a menace, because their directors and trustees are self-sacrificing toilers for the common good, argues Dr. Eliot. Similarly, the trustees and directors can not be a menace because, on their own testimony, and Dr. Eliot's, they are noble, unselfish laborers for the public weal. Into the hands of pundits, blanket-charters, charters loosely written, with powers vaguely defined, may be safely entrusted; charters highly dangerous to the State, were they, by some excursion into the impossible, granted to a Catholic Educational Association with an equal sum of money at its disposal. It is time to talk of more definite legal restraint, it is argued, when the event has proved that these blanket-charters have been abused. This, too, is an argument unapproved by common sense, and new in jurisprudence. It was elaborated in the brain of the genius who bids you not to worry about bolts and bars until by rifling your house, thieves justify the existence of locksmiths.

Interlocking directorates are frowned upon by the majority of economists and jurists, but Dr. Eliot thinks them of the highest value, when they include such persons as the President-Emeritus of Harvard. It is fairly clear that Dr. Eliot is accustomed to judge of all things by that ultimate standard of perfection which, he conceives, is himself. To read and write, says Dogberry, comes by nature. No merely human person, even by dint of labor and much midnight Standard

oil, could have acquired a tithe of the perfect knowledge which flows from Dr. Eliot, as waters from the rock of Horeb upon a parched and fainting world. Hence, it must be that Dr. Eliot is a kind of Superman, of whom perfection is a natural attribute.

#### DOGBERRY'S COMMISSION

Too long has the President-Emeritus of Harvard been accepted at his own valuation. At Harvard, he evinced a fine financial genius, and a keen sense of the value of advertising. He has a following not composed, notably, of discriminating educators, but of the snappers-up of unconsidered trifles. As a publicity agent, he would undoubtedly be of value to any large manufacturing or mercantile establishment. But as a dogmatizer—and who can dogmatize like Dr. Eliot?—on matters of religion and education, his commission is a fellow to that written by an immortal for the Second Watchman: "You are thought to be the most senseless and fit man for the constable of the watch; therefore bear you the lantern." Under this commission, Dr. Eliot has been suffered to bear the lantern for many a year. But its brief taper was long since extinguished.

P. L. B.

### SOCIOLOGY

#### State Pensions for Widows

IT is probably true that Catholic teachers of morality lay greater stress upon obedience than upon any other virtue. Submission to lawful authority in Church and State they look upon as fundamental. "Fear God and honor the king," and "Give to Cæsar the things that are Cæsar's, and to God, the things that are God's," are principles which the child imbibes in his first instructions.

It is only by a natural sequence, then, that Catholics are a typically peaceful folk, noted for a spirit of conservatism which at times has been interpreted as sluggishness, or indifference to the common good. And yet it is not indifference. Rather, it is conscientiousness. Religion does not necessarily impart a sense of civic and political values. Nor does it, except to those whose eyes have been cleared by years of deep and simple faith, give that delicacy of perception which, while it measures accurately the things that we must give to Cæsar, does not lessen the measure of our loyalty to God.

#### CONSERVATIVE CATHOLICS

It is precisely because of their loyalty to God and the State, therefore, that the average Catholic is disposed to view with disapproval the assumption by the State of any new or hitherto untried powers. The American Catholic, in particular, loves the maxim that a country is best governed when governed least. Bureaucracy, officialdom, even the necessary secrecy of a justifiable diplomacy, are abhorrent to his mind. He looks askance when he hears that by stretching the inter-state commerce clause of the Constitution, the Government now justifies its protectorate over the fish that migrate between Virginia and Maryland waters. Hence it is not surprising, that our average Catholic is disposed to look upon the bulk of what we are terming "social legislation," as socialistic, or as the expression of gross paternalism. Perhaps his view is correct.

#### PATERNALISTIC LEGISLATION

There can be little doubt, for instance, that certain measures adopted in many communities for the protection of children, are absurdly and unnecessarily paternalistic. They break down the sense of parental responsibility, a country's greatest asset, by shifting it to the State, normally the court of last, not first, appeal. Moreover, they weaken the moral fiber of the child himself. Certainly no child should be deprived of what is neces-

sary for his physical well-being. No one wishes to see a child hungry or insufficiently clad. But even in the early stages of character-development, adversity has its value. The fact that a small percentage of school children in certain large cities are in need of food and clothing, is certainly no valid reason to throw upon the city the burden of supporting all, even those not in want. This is pauperizing child and parent alike. Moreover, after destroying parental responsibility, it opens a ready door, if not to actual dishonesty, at least, to something very like dishonesty.

Students of this question report that in some American communities, where meals are furnished either at actual cost, or gratuitously to school children, not a few penny-pinching parents will make use of these opportunities, not because they are unable to feed their children, but because they see no reason why they should make expenditures for this purpose when the community offers to shoulder the expense. If food, books, clothing, transportation are to be free at all, they must be made free to all the children alike. To set aside a certain number of the children as the recipients of public bounty, would be the last step in pauperizing. Reports, grossly exaggerated, of underfed or starving school children in New York, have been circulated throughout the country, and have been used as arguments for free meals. Yet according to the *New York Sun*, the number of children in need of assistance certainly does not exceed one per cent. of the total enrolment.

#### UNDERLYING PRINCIPLE OF THE PENSION ACT

But there are other forms of social legislation opposed, and probably unwisely opposed, by the average Catholic. One such measure is known as the Widows' Pension Law, now administered, apparently with success, in many States and communities, but vigorously fought in New York and other States. To its opponents, this form of public relief seems an unwarranted and wholly unnecessary extension of the paternal functions of the State.

Neither count of this indictment seems valid. Catholic philosophers and jurists hold that to provide for the individual in those things in which he can not suitably provide for himself, is not merely a possible function, but a strict duty of the State. It is this principle which justifies the appropriation of public funds for private relief. It is argued that dependent persons, in the present instance destitute widows, can not, without imperiling higher interests, provide for themselves. The higher interest in question is the preservation of the home upon which, in large measure, depends the proper training of the child. If by reason of the death of the father, the family's bread-winner, the mother is forced to leave a young family to seek work, it is obvious that the children are perforce abandoned to their own devices and, in many instances, especially in large cities, these devices are not good, either morally or physically. It may happen, however, that the mother may decide to break up the family by placing the children in institutions. Public institutions are supported from the public funds, private institutions by the contributions of the charitable. The Widows' Pension Law proposes to use these funds, which in any case ultimately come from the public, in such a manner as to enable the mother to keep the family together. In this there is certainly no trace of socialism, or of usurpation on part of the State of undue authority.

#### ACTUAL CONDITIONS

It will be at once objected, that this purpose can be better effected by private charity. In the ideal order, yes, and perhaps practically in some communities. But what if the burden is beyond the resources of private charity? That this is the case in many larger American communities, seems fairly plain. The actual facts have wrought a change



of heart in many an ardent opponent of this measure, which the New York General Assembly now has under consideration.

In New York, Chicago, Philadelphia and St. Louis, it is fairly clear that the private charitable associations can not begin to care properly for indigent widows seeking relief at their hands. The problem has been carefully studied, appeals have been made to the public, all funds have been administered with the utmost economy and, with each succeeding year, conditions have become more distressing. By reason of the smaller funds at their disposal, Catholic societies are even more hampered than the non-sectarian foundations. The majority, almost ninety per cent., of the dependent widows maintained by the New York Association for Improving the Condition of the Poor, are Catholics. Most of these women have young families. What is to become of the home influence, infinitely superior to the best of institutions, if the mother is forced to seek work outside the home? Experience shows that in this case, one or other of two things happens, almost by necessity. The ordinary course is that the child becomes a truant, and truancy, as a New York Chief Attendance Officer witnesses, is the first step to irregular habits far more serious in their effects. The other course is that the child, or children, is sent to an institution. If it is a State institution, the Catholic child frequently makes shipwreck of his faith. If it is a Catholic institution, he will be well cared for, but it is quite impossible to reproduce home conditions even in the best of institutions. And a growing child needs the influence of these conditions almost as much as an unweaned infant needs its mother's milk. In any case, you and I foot the bill. Would it not be infinitely preferable to pay this money, under proper restriction, to the mother, and thus enable her to keep the family together?

#### THEORY AND PRACTICE

It is, of course, far easier, to justify the principle of the Widows' Pension Law, than to draft a suitable law, or to administer it properly, once it is put on the statute book. The drafting may take an era of unfortunate experiences with pseudo-widows and grafting or incompetent officials. Certainly, provision should be made that from its administration, the political organizations and the charity trusts be excluded with impartial thoroughness. This is no small task. But the underlying principle of the proposed law is sound. It is imperative that these dependent persons be assisted. Neither private charity nor the Church can render this help. The conclusion is obvious. What should recommend this proposed legislation most strongly to Catholics, is the fact that it is calculated to keep the family together.

PAUL L. BLAKELY, S.J.

#### NOTE AND COMMENT

Some weeks ago the Chicago *Tribune* saw the light, refused "Pastor" Russell's advertisements, and apologized to its readers for the few already published. This action was not based upon an objection to any religion which the "Pastor" might have at heart, but upon reasons stated in the form of a biography of the "Pastor," published in the *Tribune* in daily instalments. The biography was fairly detailed, and can hardly afford pleasant reading to the "Pastor" or to his devoted following. The *Tribune's* example has now been followed by the Chicago *Herald*. The New York *Evening Post*, however, while announcing daily at the head of its editorial column that

the design of this paper is to diffuse among the people correct information on all interesting subjects, to inculcate just principles in religion, morals, and politics; and to cultivate a taste for sound literature

continues to publish the "Pastor's" advertisements.

On February 22 the Reverend Mother de Loe was elected General of the Religious of the Sacred Heart, by the General Congregation assembled in Rome. The new Mother General was born in the Rhineland of a Belgian mother and a German father. Her family has long been distinguished for its interest in the welfare of the Church, one of her uncles, General de Loe, doing heroic service for Catholics during the *Kulturkampf*. Mother de Loe, who was educated at Blumenthal, Holland, has had a distinguished career. At twenty-six she was mistress of novices in Brussels; later, in 1889, she went to Italy, where she held various important offices, becoming first mistress-general of studies in an important convent in Rome, then superintendent of the same convent and mistress of novices, too, and finally, in 1896, Vicar of all the Italian houses. On the death of the lamented Mother Stuart, Mother de Loe became Vicar-general, and now the General Congregation has conferred upon her the high but difficult office of General.

Last spring, a lady pleaded, as a disinterested lover of art and morality, in favor of certain "uplifting" films which had proved too much for even New York's "broad-minded" censors. Her devotion was touching, until she sued the film company for her wages. At present this facile advocate is arguing before a legislative committee, for the abolition of capital punishment in New York. "Let there be no more taking of young lives at Sing Sing," she sobs, referring presumably, to the timely taking off of certain criminals, who labored earnestly to introduce the law of the jungle into the metropolis. This lady will do no good to any cause to which she may attach herself, or for which she may be retained. It is to be hoped, therefore, that she will plead long and earnestly for the abolition of the death penalty in the State of New York.

Retreats for laymen are taking a firmer hold on the people. This is evident not only from the growing interest manifested by the laymen themselves, and this in many cities, but also from the greater willingness to make sacrifices in order to foster the work that has been marked in many religious communities. Greater effectiveness is being obtained by more careful differentiation into groups. Thus, for example, one finds retreats for working men and for working girls, for school children and for school teachers, for Christian mothers and for Children of Mary. Professional and business men also have been given an opportunity to study their difficulties and obligations; but for the most part they have their three days of retirement together, and have listened to instructions on duties common to them all rather than on the needs peculiar to themselves. This year, however, in New York City physicians are to have a retreat for themselves alone during the week beginning March 21. This is the second annual retreat of the kind, last year's effort having met with most gratifying success, as it gathered together not only Catholic doctors, but some Protestants as well. It is especially fitting that such a retreat should be held in the chapel of a Catholic hospital. The plan that has been inaugurated at Saint Vincent's Hospital will no doubt be taken up in many another Catholic hospital.

"Why do Catholics object to the convent-inspection bills?" This question, usually put in bad faith, comes as a rule from the vulgar, or from the benighted denizens of the backwoods who still believe that the "revelations" of the notorious Maria Monk are true. Occasionally, however, the question is asked in good faith. To these it may be answered, that convents, and similar institutions, in-so-far as they are the recipients of a public trust, readily submit to examination and, as a

matter of fact, such examinations are common. Their private affairs, however, are their own, just as yours are. If a Catholic institution receives public funds for services rendered, no one objects to an auditing of receipts and expenditures, by the proper authority. If it receives the community's wards from the courts, it makes regular reports upon the care given these unfortunate children, and their progress. Further examination, touching the private concerns of the community, is of no concern to the public. Hostility to the Church and her institutions, the offspring either of unspeakable ignorance, or of a heart saturated with vileness, is responsible for the "convent-inspection" bills which, from time to time, appear before State legislatures.

It is part of the usual procedure of the General Congregation which meets for the election of a General of the Society of Jesus, to proceed, after the main purpose of the meeting has been accomplished, to the enactment of such legislation as changing conditions of the times seem to demand. In accordance with this practice the Congregation of the Society, which is now in session in Rome, has modified the external organization of the Society in a way which intimately touches the United States. With a view to facilitating the transaction of business, the Jesuits of the world are grouped together into what are called Assistancies, each of which is represented in the Curia at Rome by an Assistant who, after his election by the General Congregation, resides at Rome and takes a most important part in the government of the Society. Heretofore, at least of recent years, there have been five such groups, the English, French, German, Italian and Spanish Assistancies. Under the English Assistancy were united the Jesuits of Canada, England, Ireland and the United States. Of late, however, the Jesuits in the United States have so rapidly increased, their works have become so numerous and extensive, and their interests so important, that it has been deemed advisable to create a new Assistancy for North America alone. It is composed of the Provinces of the United States, known as California, Maryland-New York, Missouri, New Orleans and the Province of Canada. The representative of the American Assistancy is the Rev. Thomas J. Gannon, a man well known in the Eastern States, who has held almost every position of trust in the gift of the Maryland-New York Province.

In Holy Week of last year the rules and customs of the Sisters of Charity of Leavenworth, based on the original rule of St. Vincent de Paul, were submitted to the Holy See. On February 19, the Sisters received from the Sacred Congregation of Regulars an authentic copy of the Constitutions, together with the Decree in Praise of their Institute and Constitutions. But one important change was enjoined. Hereafter the Sisters will take perpetual, instead of yearly vows. The zeal displayed by these devoted followers of Christ has done much to further the progress of the Church in the West. More than five hundred now call St. Mary's Academy, Leavenworth, Kansas, "home." They labor in thirty-eight houses, located in the dioceses of Leavenworth, Kansas City, Lincoln, Denver, Cheyenne, Great Falls, Helena, and in the Archdiocese of Santa Fé. Our religious women are a source of untold blessing to any community favored by their presence. Their voices are not heard in the market-place, nor do they prattle the nonsense, and worse, of feminism. Calmly, gently, perseveringly, they pick up the duties left unfinished by a world that has no time for God and duty. It is their zeal and sacrifice alone, that make possible the thousands of institutions throughout the country where, day by day, the minds and hearts of little children are turned to God, where suffering humanity is soothed, and taught to

bear with patience and, at last, to kiss the Cross. And so the fine and delicate, yet strong, skein of their lives is woven by days that tell of tasks accepted for God's children, by nights that speak in silent prayer to God, the Father of us all. The beautiful devotion of the Sisters of Charity of Leavenworth, that has made their name a hallowed title throughout the West, will doubtless receive new impetus from the approbation which has been bestowed upon their congregation. May God's blessing rest upon them, strengthening their hands for the labors that remain.

Maryland, which was so prominent in the formation of an International Federation of Catholic Alumnae, has now placed the foundations for a successful State Federation. The Organization Convention held for this purpose at Baltimore, February 20 and 21, was attended by a large number of representatives from twelve Alumnae associations of the Archdiocese of Baltimore. The object of the Federation, as Mrs. James J. Sheeran, Chairman of the Permanent Organization Committee of the International Federation of Catholic Alumnae, explained, is to render the different alumnae associations throughout the Baltimore archdiocese mutually helpful and to unite them into a thoroughly organized body that can demand consideration for the cause it represents. With true Catholic instinct the speaker added:

While we hope to encourage the social side of our alumnae associations, we, as Catholics, must have no false standards regarding class. The charity that is born of religion makes no favorites because of social standing. No matter where our Alma Mater may be, no matter who instructed us, we meet on the common ground of Catholic Higher Education. This is the call that bids every alumnae association to lend the force of its numbers to a general recognition of the work of our educators. We must become a proof that there is an immense body of Catholic women who have received the benefit of higher education. Do not ask, "What will the International Federation do for our individual alumnae association?" but rather, "In what way may our organization strengthen and support the rest?"

These are noble words, which should not be without their effect. On Sunday, February 21, a reception was given, at which His Eminence Cardinal Gibbons presided. In a well-deserved tribute bestowed by him upon our Catholic Sisterhoods he proposed that the aim of the new organization should be to deepen in each member love and gratitude for her Alma Mater, and to increase above all her knowledge and love of that greater Alma Mater, Mother Church. Addresses were delivered by Mgr. C. F. Thomas, Mgr. William A. Fletcher and Reverend William J. Ennis, S.J., President of Loyola College. Dr. Capen, of the United States Bureau of Education, representing Commissioner P. P. Claxton, offered the fullest service of that department and its cooperation toward perfecting still more the excellent standard of the institutions represented by the association.

Rev. Michael Martin, S.J., Professor of Canon Law in St. Louis University, died in St. Louis on February 23. Father Martin was born in Ireland, July 20, 1846, and was educated at St. Macarten's College, Monaghan, and at Maynooth, where he was ordained in 1870. He entered the Society of Jesus in 1885, and after a further course in theology at Woodstock College, Maryland, was assigned to pastoral duties in Cincinnati and St. Louis. In 1899, Father Martin was appointed to the chair of Moral Theology in St. Louis University, which he retained until 1910, when he was made professor of Canon Law. He was a frequent contributor to ecclesiastical magazines, and published "Notes on Slater's Moral Theology," and "The Roman Curia." Father Martin will long be remembered for his great learning, his exquisite courtesy, and his deep and simple piety.